

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

SERMONS

BY
REVEREND HENRY WARD BEECHER,

AND

EDWIN H. CHAPIN, D.D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

Spirit and Clairvoyant Mediums in New York.

Mrs. E. J. FENNER, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HENRY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Green-street.

G. A. REDMAN, Test Medium, 170 Bleeker-street.

Mrs. BRADLEY, Healing Medium, 109 Greene-street.

Mrs. KATIE FOX, Rapping Medium.

Mrs. DECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Tipping and Personating Medium.

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Dr. JOHN SMITH, Healing Medium, No. 36 Bond-street, may be seen at all hours of the day and night.

Mrs. F. J. MURPHY, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evening, and will attend private circles when desired.

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Dr. L. G. ARWOLD, of Lockport, N. Y., is now located in this city, No. 106 East Fourteenth-street, and is prepared to exercise his magnetic healing powers for the removal of diseases. His extraordinary success, during a long practice, justifies the firm belief that all persons treated by him will realize entire satisfaction.

OBSERVATIONS ON "PSYCHE,"

REVIEWING "F." ON THE SPIRIT AND THE SPIRITUAL WORLD.

"My philosophy and observations teach me that the senses are fundamentally fallacious—fallacious from first to last—not in a few things only, but in all things. * * * That they are from without, is a sheer fallacy of observation, which, carried forward to its logical ultimate, is radical materialism and bold atheism." etc.

This philosophy may be perfectly clear to "Psyche," but my observations and experiences will not allow me to perceive it in the same light in which he embraces it. I take it that there are but two sources of knowledge available to the mind, one of which is from the internal and the other from the external—that what the mind, or inward, designates as substance or matter, is only known as such in the external world, and is *something* in the external world, which the mind terms matter or substance. The man (Spirit) being encased in physical substance here, revolves around the center of his individualized earth-existence, as a satellite revolves around its primary. The Spirit the internal, and the physical the external, are the two elements in man's nature continually warring with each other. The Spirit is either searching out its passions or sentiments and studying the laws of its own organization, or seeking through the senses to penetrate the structure of the universe without.

Again, the universe is space, and space is something, and something is substance. Whatever is, is substance; but substance here spoken of, is not only that division of matter of only conveyed to the inward by the instrumentality of the five senses.

These senses have some functional duty to perform, the character of which man has determined; he has used them for all the purposes of his individualized existence on earth, to convey images of the external to his interior. If they fail in this, man does not understand their uses—the *Great First Cause* has made a mistake.

If these senses are productive of error, and unreliable, how can man prove that he exists, or has any being? "Psyche" says they are revelators. Revelators are they that make known that which was unknown; they reveal to the inward a which scientific men treat, but extends from the man's highest conception of gross matter up to infinitude. So far only as finite creation can understand infinity, so far only may man know of matter and its attributes.

As the universe is "all space," the Deity, if one exists, must exist in "all space"; for there is not a place *outside* of "all space" for Him to inhabit. This, "Psyche" would term "radical materialism." Not so, P., for it is *not* taught that the Spirit is consequent of a peculiar organization of matter, but that Spirit is the cause of the external form, and without it the individualized form would not be ushered into existence.

I have spoken of substance or matter in the common acceptation of the term; but recent discoveries in science set aside

many of the laws which were supposed to govern it. It is proven that *inertia* is not a character of it, and that instead of about sixty-four primates, there are but one or two, and that the atoms of the universe are redolent with LIFE.*

All we know of life is by motion; and wherever motion is manifested, there is real, absolute, objective life. Turn our eyes which way we will in this vast expanse around us, and we behold this manifestation; and if motion is the only indication of life, we can behold it only through forms or atoms of matter. All the various properties of matter are traceable to motion alone. If there was no motion in the earth, there would be no gravitation, and no centrifugal and centripetal forces.

If life is manifested everywhere, there must be a self-existent principle of life in matter which performs its functions in obedience to certain laws, which laws govern the atoms or forms precisely in proportion to their degree of development. It is known that the Spirit of man can exist in other matter than that which composes his physical frame; and if the germ of his existence is coeval with the Great First Cause, for what reason shall it not be supposed that the germs of *all* substances existed in him, and will exist through all time (eternity)?

Now, "Psyche," is it not shown that life and matter exist in the same boundaries?

To illustrate again: The germ or seed occupies a specific boundary, but is not each atom of the seed possessed of vitality or life in this same space? To make manifest that life, you surround it with suitable conditions; if the life or vitality is destroyed, so as not to produce its own, then another life seizes it which is termed change, decomposition, decay or death, and in this case the form or atoms take less space than they previously occupied. The dividing line between life and matter can not be distinguished, for it is connected with it by insensible and gentle gradations.

The substances having what we term the various properties of matter, belong to the class of ponderables; but even here, when being subjected to intense heat, they assume the state of gas, and these material properties are exceedingly indefinite, and disappear from our senses. But when we ascend to the class of imponderables, then do these properties almost wholly disappear.

But there are rarer and more attenuated emanations from bodies, where these material properties completely disappear. The material emanations of musk, the perfume of the rose, etc., can not be demonstrated to have any of these properties of matter. Theoretical considerations will not answer the argument. Life, caloric, magnetism, electricity, galvanism, light,

* We know that this is a *hypothesis* of some speculatists, but we would like to know on what authority our correspondent here asserts that it has been *proved*.—Ed.

etc., pervade all atoms and bodies in the universe; and if dimension be a property of matter, is not the existence of these principles in that dimension corroborative of the idea that they exist in the same space?

Again: the inward and the outward, the spiritual and the external, are equally expressive of the first and existing cause, and by no process of reasoning can we assume the inward to be superior to the external. Life, as has been remarked, is as prevalent in one department of nature as the other; and if spirit (matter) is of a more refined element than the external, it is no more than science has determined of physical matter, between the ponderable and rarest imponderable substances.

As the emanations of magnetism, electricity, etc., proceed from bodies, in many cases leaving them in foot-prints for consecutive days, is it not reasonable to infer a loss of material substance, and consequently a form or dimension constantly changing its extent? If "Psyche" assumes that matter pervading these elements is increased in space, the logical conclusion must be that, in giving them out, it occupies less space. And if forms are continually changing by their inherent life, then are all the so-called properties of matter reducible to "motion."

So far as atheism is concerned in this view of matter, I would say that the principle of life existing in all substance is that which I worship, and no one knows any other deity or God save this.

J. C.

NOTE BY "F."—I deem it proper to say that the writer of the above represents a class of thinkers on this subject which occupy one corner of a triangle, while "Psyche" and myself occupy the other two corners. If I can not subscribe to the doctrines of "Psyche," I should still more emphatically wish not to be involved in the responsibility of those of "J. C.," as set forth in this communication.

FACTS IN HUNTSVILLE, IOWA.

It will be remembered that we published on page 166 of this volume, an account of peculiar spiritual manifestations through the mediumship of Mr. Vineyard. It seems by the following farther account of the same medium, that some of his friends who "serve the Lord as if the devil were in them," have raised the cry of "Devil," which has induced Mr. Vineyard to oppose the Spirit-influence that had taught him to read, etc. The consequence is, of course, some irregularity, and the taking away from him of the knowledge to read which they had imparted to him. We hope he will yet come into spiritual and divine order, and receive its blessing. We insert the following from a correspondent:

MR. PARTRIDGE: As I wrote you a few lines a few weeks ago in which I alluded to some strange feats of mediumship by a Mr. Vineyard, perhaps you and your readers may be entertained by hearing how Spiritualism is progressing in this quarter of the Lord's vineyard. Well, I am not able to send you any very flattering accounts, yet I am happy to be able to assure you that I am full of joy and hope, as I am daily assured of the presence of loved ones who have long since departed this sphere. I find my mediumship steadily increasing. * * * Perhaps I ought to say a few words more of Mr. Vineyard before I close. He is a young man (as I before remarked) of no education at all. He can not even read, when in his normal condition. He was raised within a mile or so of this place, by a Mr. Seybert, who has been for several years in the Spirit-world.

The manner in which he came to be developed as a medium was thus: There being several young persons in the family, and they having heard of the Spirit-rappings, it was proposed to form a circle, which was accordingly done. They were not long kept in waiting. Spirit-friends being near, their wishes were soon gratified. They got the raps and had the table tipplings, and in a short time Mr. V., with several of his young friends were, to their great surprise, very strong mediums. Soon the chairs, stands, and tables, moved without their touching their hands to them. And thus they progressed, not knowing what it was or what to do with the strange phenomenon. Soon Mr. V. and a young man in the family were controlled, and made to perform feats such as I spoke of in my former letter.

Finally both the young men became clairvoyant, and then became afraid. The friends being Methodists, told them that it was the devil, and advised them to quit it. They being wholly ignorant of the philosophy, were inclined to believe them (their friends), and have since been resisting their Spirit-friends, but not successfully. They are both often influenced, much against their will. The Spirit-friends of Mr. V. promised to teach him to read if he would obey them. He

obeyed them about three weeks, and learned rapidly, but subsequently forgot it all, as they told him he would if he disobeyed them. Very truly I am yours,

THOS. W. COOK.

HUNTSVILLE, MADISON CO., IND.

MATERIALISM.

We copy the following racy article from the *Pulaski Democrat*. It is the leading editorial, and of course somebody must have warned the editor to "flee from the wrath to come," and he seems anxious to know whither he shall go.

We believe it to be an "orthodox" sentiment that mind and matter are widely different, in fact, so different that the terms are commonly used together, by way of contrast, as opposites. They are supposed to possess not a single thing in common; mind has intelligence, feeling, will, none of which are incident to matter, and matter, on the other hand, has color, size, weight, etc., none of which belong to mind. Matter has been denominated gross and base, incapable of being refined into the mental element, and unfit to share its destiny or assist its purposes, except in this mortal life. Conjunction with matter is but slavery and degradation to the spirit.

Hence materialists have always been denounced by pious defenders of the faith; they have been overwhelmed by multitude of argument and opinions, and can hardly deny that they are anything but infidels. Having audaciously attempted to cart their coarse clay into the celestial world, what could they expect but to be ignominiously ejected from its happy and ethereal realms? How far they were wrong we will not attempt to show; we take it for granted that they were entirely so.

But we fear that, after all, our zeal against materialistic infidelity has not been active enough; the devil has grown cunning in modern times, and, instead of openly opposing religion, he puts on its garb; he professes to love God, quotes the Bible, preaches morality, helps build churches, is anxious for the salvation of souls, and, through his apparent excessive sanctity, comes to have a voice in settling the conditions of that salvation, and the orthodoxy of church creeds. He no longer contends that the human soul is nothing but a lump of dirt—he stoutly denies that dogma; but if we examine the religious notions of the day, we shall find that he has not recanted, and is as strong a materialist as ever.

We have built our heaven of gold and precious stones, and our hell of adamant, and we have peopled them both with material beings in the full and active use of their lungs and limbs. We have erected a magnificent throne, and seated thereon a colossal form which we worship as the true God, while we have dug an infernal cave, and filled it with fire and brimstone, for the devil and his angels. And, though we have long and unyieldingly insisted upon the radical distinction between mind and matter, and the direct opposition of their natures, that flesh and blood (matter) can not inherit the kingdom of God, yet we, somehow, are ready to admit that there is something spiritual in matter, after all; that it can and will undergo some refining process and come out spirit; for do we not believe that our rotten bodies will be thus rectified and manipulated, until their spiritual essence shall assume the glorious spiritual forms of angels? That they will be eliminated from the beef, cabbage and potatoes wherewith they may chance to be incorporated, and carbonized or etherealized until they are more dazzling and eternal than diamonds.

We can not say how important an error may be enfolded in this part of our belief, but, if infidelity is dangerous, and materialism is infidelity, we think we discover a dangerous tincture here, against whose subtle poison we can not guard too carefully. If materialism, visibly gross and earthly, be dangerous, much more so is it when it has been so trituated and etherealized as to assume the semblance of a Spirit of light.

WHO WARNED IT TO "FLEE FROM THE WRATH TO COME?"

That intolerable sectarian paper, *The World's Crisis*, says of Spiritualism: "We often hear it said, 'Spiritualism is dying out.' Whenever we hear such a remark, it reminds us of an inexperienced blind man exploring a stream from its source to its termination, and judging of the extent of the river by the noise of its waters. After tracing the noisy brook down the hillside, plunging in angry roar among the rocks, he arrives where large streams unite, and in their deep, silent flow, pass on with scarcely a murmur to the almost boundless ocean. When at this point of his journey, he says: 'This river must be dying out, for it makes less noise than it did when I was nearer its source.' If he were not blind, he would not make such a remark. Thus it is with Spiritualism. In its early history, it might be compared to a little cur that runs and barks at every passing traveler, but feared by no one; now, to the savage bull dog that gives no warning till he has his victim by the throat, in his death-grapple. It is true that Spiritualism is less noisy than its earlier history, but there is more policy and greater progress. The doctrines of Spiritualism are entering into the very heart of the evangelical churches; while a large proportion of those outside have already adopted them and entirely rejected the Bible."

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTY-SIXTH SESSION.

QUESTION: Spirit control, its uses and abuses; the difference (if any) between "trance," "fascination," "possession," etc., and the means of relief or defense against injury therefrom.

This question was continued from the previous Conference, chiefly to hear Mr. Bruce's statement of experience with evil Spirits. He read the following paper:

I stated at the last Conference that if the question then under discussion was continued, I would agree to furnish evidence of the fallacy of the opinions and arguments advanced by Dr. Hallock in support of the ideas maintained by him of the non-existence of evil in any of the Spirits revisiting this earth.

So far as I have been able to understand the Doctor, such exhibitions of evil are altogether chimerical, and exist alone in the brain of the medium, and are the result of early errors imbibed through an education under the old theology, where all evil is made to assume form and personality in the devil. I am as free from entertaining a belief of any such existences as the Doctor himself can possibly be, and I have been equally careful, in the education of my children, that their minds should be stored with facts, and not opinions, unless they were such as could be demonstrated as truths. Hence the evidence I am about to give in proof of the existence of Spirits whose delight is in evil, was developed through the organism of those whose education has not been tinctured by the dogmas upheld by the churches.

Until the winter of 1854, myself or family knew nothing of modern Spiritualism except such slight accounts as were then given in the *New York Herald*, and which were always in ridicule of it as a humbug, in which slander I must confess we all too readily joined.

My two youngest daughters are both writers, chiefly poetic, and had then written New Year's addresses for two of the city papers, in which, as is the practice, all occurrences of note throughout the past year has to be touched upon; among the rest, Spiritualism was not forgotten, but came in for a goodly share of what they considered *merited ridicule*. Even Judge Edmonds came in for a share. Soon after this, a son of mine, then residing in New York, had been with some companions to a spiritual circle, and what he there witnessed so astonished him that on the Sunday following he came over to Williamsburgh, where I resided, and communicated what he had seen and heard to his sisters, who, on the recital, were as much astonished as he had been, as they could not account for the phenomena on any known laws of which they had any knowledge. Perplexed to find no solution to this apparent mystery, they soon agreed between them to test the truth of what their brother related, in their own persons. They accordingly took a small table and sat down opposite each other, laying their hands flat on the table, as their brother informed them he saw done. They had not sat to exceed half an hour, before the younger sister became affected, her hands trembling and jerking. It was concluded that the elder one should ask the questions, and the younger play the medium.

The first question asked was, if there were any Spirits present, to let the table indicate by rising three times. The table at once, and contrary to all expectation, rose three times as directed, and frightened them not a little; but still they had no idea Spirits had aught to do with it.

The next question was, If the Spirit of our dog "Tiger" is present (a favorite dog who died a short time previously,) let the table indicate as before. To this question there was no response, the table remaining still. If any other Spirit is present, let the table indicate by raising three times as before. The table at once obeyed, or I should say the power controlling it caused it to obey. If the Spirit present can let us know who it is by writing its name, let the table indicate as before, which was at once obeyed. Pen, ink and paper being then furnished the medium, the name "Mary Ann Bruce" was written through her. This was a daughter-in-law of mine, who had died of yellow fever in New Orleans some years before. The medium then commenced to slap her hand on the table, indicative of joy that communication had been made. Then she played a tune on the table, imitating the piano, which tune was a favorite with this daughter-in-law, but which neither of my own daughters ever played.

The Spirit, apparently anxious her identity should not be doubted, then commenced, through the hand of the medium, to draw with great rapidity. When the drawing was finished, the medium presented the drawing to her sister, who said, "Why, that looks like our old house!" (This was a house I had built and lived in at Jersey City.) "Yes," it was at once written, "God bless it; the happiest days of my life were spent there."

This and a great many other Spirits communicated through this medium. The other sister had not been as yet at all affected; but one evening, while conversing with me—she one side of the fire-place, and I on the opposite—she suddenly screamed out, "Oh! some monstrous thing has hold of me!" On looking at her, I saw her right arm extended, she to appearance resisting with all her might, and screaming. After what had transpired (though there was nothing sufficiently convincing to me as yet), and being anxious to learn more, I

told my daughter to let the power have its way till we learned what it wanted. She did so, and it pulled her to the table which stood in the center of the room, on which were writing materials. She seized a pen, and wrote the name, "Madame Darusmont, Frances Wright that was."

This Spirit continued with that daughter for six weeks, and while she remained our house was a perfect heaven, so far as earth-homes can be made to resemble such. During this time she wrote through my daughter matter enough to have filled a large volume, and of a character superior to any Spirit-writing I have since seen. This Spirit would not allow my daughter to visit any public assemblies, such as churches, theaters or the like; would go with her to the picture gallery in Broadway, and would point out to her the beauties or defects of each picture. One afternoon she brought to me the Spirits of my mother, who died when I was but three years of age; my father, two brothers and sister; my stepmother, with her son and daughter, with an aunt, sister to my mother, each one of whom wrote a communication to me. But what was most singular, my wife, who was present, and who knew nothing of Spiritualism but what came through her daughters at this time, had the gift of seeing the Spirits, and saw all those I have named together at this time. My wife said their busts alone were visible; all else was enveloped, as it appeared, in a cloud. Frances Wright introduced each one by name. There was one in the group that seemed most anxious to communicate, noticed by my wife, who said to me, "Mr. Bruce, I do believe here is your aunt Nelly"; when the Spirit at once nodded assent to its truth, though my wife had never seen her in life. When my second eldest brother came, I was much affected, as through a misunderstanding we had, our last parting was in ill-feeling, which I much and deeply regretted, and I burst into tears while his communication was being written through my youngest daughter.

Many of these Spirits had left this sphere many years before my daughters were born, particularly my eldest brother, whom they had never heard me speak of, and of whom I have not the faintest recollection myself, he having left Scotland soon after my mother's death, and went to Calcutta, in India, where he remained. His communication was signed "Charles Bruce, of Calcutta," whom the medium never before heard of. This, together with the contents of each communication, proved sufficient to upset my skepticism, and brought me to be a believer in immortality, which I had not been for more than thirty years; and I think you will agree with me that the evidence was sufficient. At all events, I am satisfied with it.

For several weeks, many Spirits came to my youngest daughter, and wrote through her. One Spirit came from Charleston, S. C., and wished her to write for him to his brother in St. Louis. The letter was written by him through her organism and sent as directed, with a note explanatory. It reached the brother, who wrote back to the medium, stating the hand-writing was exactly that of his brother, but that the middle name was wrong. Another Spirit came, purporting to be a James Harrison, who kept the Northern Hotel, foot of Cortlandt-street, in New York, and wished permission to write a letter to his wife at Bergen Hill, N. J. The letter was written as before, with a note explanatory of how it came, and mailed by me to the address the Spirit gave.

On the following day a Spirit calling itself the same James Harrison, came and said that the letter of the previous day had been misdirected and would never reach his family, and he was anxious to have another written, to which consent was again given. The second letter commenced similar to the first, but soon changed in the language till it began to swear, when the medium dropped the pen, and inquired of me if I had known James Harrison. I answered I had no personal acquaintance, and knew him by sight only. She asked me if I knew what religion he was of. I answered, I believed Presbyterian. She then showed me what had been written, and asked if I thought James Harrison would use such language. I said I did not think he would. Frances Wright, whose Spirit was still with my other daughter, had told her there were what she termed dark Spirits who would deceive and were prone to evil; but that if they were strictly questioned in the name of God, if they were what they represented themselves to be, they would tell the truth. She put the question, "In the name of God, are you James Harrison?" The answer was, "No, I am a damned old murderer." Frances Wright called out, "Gibbs, the pirate." "Yes, I am Gibbs the pirate, and there is Wamsley under the table" (a colored man executed with him). Some joking passed between Gibbs and myself at this time, in which he told of his early days. His parents were strict Methodists, he said, and were severe on him; he said he could go the praying part well enough, but could not stand the canting. Gibbs showed no disposition to be vicious till one evening the medium he came to, and I, were going to hold a circle at the house of one of the editors of the *Sunday Dispatch*. When the circle was formed, Gibbs soon showed himself by writing, answering all questions put by the editor, gave the names of all the vessels he sailed, even down to the last, commenced to tell where he had buried money (in this he was stopped by the medium), previously having promised to reform under the instructions of the medium, for whom he professed great respect. He said she was

so kind and pure, and agreed that the money he spoke of as having buried, should be applied to charitable purposes; she would not allow him to tell where it was then, as in nine months from that time he agreed to come back elevated far above the plane he was then on.

At last the circle broke up; my daughter and I went home congratulating ourselves on being instrumental in raising the hopes and aspirations of a fellow-Spirit to pursue a more heavenward course than he had yet trod. I had not been in bed above an hour when I was called up to go for the doctor, my daughter having been taken very ill. When the doctor came she was from her feet up as cold as ice, and to all appearances dying. The doctor had her feet put in water scalding hot, and it was long before she showed signs of improvement. She did get better of that spell after a while, so that the doctor could leave. Gibbs, the villain, told her the next day that it was he who put her in that state, and he put her in similar states a number of times before she finally got rid of him.

Although I could greatly add to the number of such facts, lest I should trespass on your time to the exclusion of others, I will confine myself to the relation of one fact more, then from the whole form a summary of evidence in support of my own theory, and refuting that of Doctor Hallock.

During the time the Spirit of Gibbs continued to afflict my daughter in various ways, cursing her in language far worse than ever she heard uttered by human tongue, because she refused to give herself up fully to his control, he having possession of her physical only—her mind she held possession of herself. She was so tormented one night that I had to seek the aid of a friend living some distance, to come and try what effect demagnetizing her would produce—this gentleman being an old friend of both Dr. Gram and Dr. Curtis, in whose company he had seen various phenomena analogous to this. By his aid she was relieved, and although he believed the Spirits to be demons, he talked to Gibbs, and solicited him to leave my daughter and take him, as it would be more fitting, than tormenting a poor weak girl. My daughter was greatly relieved at this time, for the Spirit accepting the invitation of the gentleman, left her and took him; but he did not know it till he got out of doors on his way home, when the Spirit commenced on him a tirade of the most horrible curses, to which he replied in the same strain. So they kept it up for a dozen blocks or more till he arrived home and was eating his supper, still keeping up the firing on both sides, till Gibbs acknowledged himself beat, and left. He said Gibbs appeared to walk along side of him on his way home while this battle of curses continued. The Spirit returned to my daughter and acted as before, sometimes leaving her for my son in the city, who was an engineer, and made use of him in his work. Sometimes he would go to my eldest daughter, then in Washington, whom he said he liked, she was so pleasant; but it is singular he tormented none but the youngest.

The Spirit of Frances Wright said to my other daughter there was no power in existence capable of driving her away, fears having been expressed this might take place; and take place it did, and was succeeded by a Spirit, if anything, worse than Gibbs, who even excelled him in his modes of torture.

Here were these two afflicted ones, the Spirits having all control of their bodies to abuse them as they chose, for two weeks or more, they being unable to lie in their beds, but sat up in arm-chairs with some person continually demagnetizing or trying to take the magnetic influence off them. They were relieved at last through the aid of a physician, but they say chiefly through prayer to God. Need it be wondered at that they formed the idea that all the Spirits that now come to mortals are demoniac, assuming such angelic attributes as the one personating Frances Wright, only the more easily to possess them to destroy them? To this conclusion my daughters came, and as soon as they were well enough, they both threw themselves into the bosom of Mother Church Episcopal, where they still remain.

This proof I here present, of the existence of evil disposed Spirits, but who were once in human form on this earth, and not devils with horns and tails, as theology pictures them. I cannot conceive of any existence whose character and propensity for evil could excel that of too many of the inhabitants of this world at the present day. Is it reasonable to suppose, when they reach the other life with all those evils that adhered to them in this, that any very sudden change for the better is likely to occur?

I think I have shown that such Spirits will lie; that they will steal, swear, and use the worst of language; that they can take possession of some persons without their consent; that they can abuse their physical frames as they will, and if allowed possession of the mind, can drive them mad.

The history of Spiritualism for the last ten years confirms all I have said, while the views and opinions in opposition, held and maintained by Doctor Hallock, rest on mere hypothesis, unsupported by a solitary fact, and like the "baseless fabric of a vision, dissolves, leaving not a wreck behind."

Dr. GRAY thinks Mr. Bruce and his friends draw their conclusions too hastily. It is known that a medium may be impressed with the states and sentiments of persons present in the flesh, and the degree of trance necessary for such transfer is not to be determined by the mere superficial appearance of the subject. In support of this state-

ment, he cited the fact that subjects are hallucinated and made to believe a cane is a snake, or anything else, real or unreal, when they appear to be in their normal state of mind and body, and talk rationally on other subjects. Neither does it always require that the positive state or sentiment should be manifested externally, or uttered, in order for it to be dramatized in the medium or trance subject. He happened to know some of the parties connected with Mr. Bruce's case. His daughters are mediums. The gentleman who demagnetized the medium, is Mr. B.'s son-in-law, and he was intimate with, and sympathized with, the late Dr. Curtis, who for several years was under the persuasion that evil Spirits surrounded him, and spoke with him in vexatious and profane terms, and he answered them back in a similar manner; and this warfare was continually kept up. Dr. Curtis was constantly in the persuasion that evil Spirits were about him, and that he must keep up the unceasing attitude of warfare against them. This theory and these sentiments were transferred to his sympathizing friend, who, in turn, may have transferred them to the daughters of Mr. Bruce, and may have been dramatized in them, in the nervous results and strange speeches detailed by Mr. Bruce as coming from evil Spirits. His theory of this, and all cases of this kind, is not disturbed by the fact that the gentleman who may have induced these convictions and the resulting states in the medium, was sent for, and brought her out of them; as this may have occurred by the man coming to himself without being immediately conscious of the fact. Yet, seeing his own state dramatized in the medium, the energies of his normal state are aroused for the time being, and when this took place, his subject was relieved, of course. As he came more into order, and into a comparatively normal instead of abnormal state, a corresponding sphere would flow out from him.

Dr. Gray cited a case which had come under his personal treatment: A young man became hallucinated with the idea of devils and evil Spirits; that they spoke with him, and interfered with his work; he occasionally burst out in awful profanity, and thought Spirits made him thus talk. The Doctor allowed the young man to believe, for the time being, that he thought Spirits did really obsess and trouble him, and he commenced to talk with what the diseased subject said was the Spirit talking through him. He told the Spirit he had better leave him; that he was injuring the young man's health, and it might kill him, etc. He thought his own apparent sympathy with the hallucination, and his saying it might result in death, aroused the patient's fears of death, which overbalanced his persuasions and fears of Spirits, and a consequent change of state took place, and the subject was relieved.

Dr. Gray said that all cases which had come to his knowledge, which were relied on as evidences of evil Spirits, were more rationally accounted for by the supposition of a transfer of states, mesmeric influences, or other laws and influences known to man; and before he could accept the idea that Spirits are profane, immoral, or that they seek to injure mortals, he must have good evidence, not only of the presence of Spirits, but of the absence of hysteria, of mesmeric transfers of earthly states, and of all similar mundane psycho-dynamic forces that are capable of causing such phenomena.

When Spirits have written communications, separate and apart from any human being, they are invariably full of love and good-will to mortals. There never had been anything so written to his knowledge that was at all evil; neither had he ever known Spirits to do any man injury.

The medium, in every case, is subject to the psycho-positive mind, whether that is in the natural or spiritual world. Hence man must be careful in his investigations, and only accept as true whatsoever will bear the test of analogy, and commends itself to the unbiased and intuitive perceptions, and the diviner states and sentiments of our being.

Adjourned.

C. P.

Ohio Yearly Meeting of the Friends of Human Progress.

The Ohio yearly meeting of the Friends of Human Progress, will hold its next meeting at Fairmount, four miles south of Alliance, Ohio, commencing October 1st, and to continue probably for three days.

Without regard to creeds, confessions of faith, sects, Orthodoxy or Infidelity, caste, sex, color or condition, enemies as well as friends of Religious, Moral and Intellectual Progress, are invited to meet and co-operate together for the welfare and development of mankind. Several speakers have already expressed their intention to be present.

RACHEL WHINERY, } Clerks.
ISAAC TRESCOTT, }

FAIRMOUNT, 1859.

Michigan Yearly Meeting of Friends of Progress,

At Ann Arbor, Friday, Saturday, and Sunday, September 23, 24, and 25, commencing at 10 o'clock, A. M. Not a meeting of a sect. Let many meet, from far and near, for three days, of candid thought and well-ordered free speech, that we may know better how to aid the rule of Wisdom, Justice, and Love; how to gain that health of spirit and body so needed for the advent of "Peace on earth, and good will among men." Able speakers will be present, and it is confidently expected the occasion will be one of interest and importance. Come! Orthodox and Heterodox, Spiritualists and Materialists. Strangers wishing homes, will call on the Committee below named: Washington Weeks, Robert Glurier, Dr. Kellogg, A. Widenmann, T. Tulsipher, J. Sprague.

[The Morning Sermons of Rev. Dr. CHAPIN are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, SEPT. 18, 1859.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8 : 2.

It may be asserted, as a general proposition, that things rise in the scale of being in proportion to their inward and voluntary force. Thus the masses of inorganic matter in the world around us, are the unresisting subjects of chemical and mechanical powers. Wind and weather, the constituent elements of air and water, wear away the stones, decompose the rocks, and even the mountain is removed out of its place. But the moment we pass into the region of organized existences, we detect the presence of an interior principle of life which to a greater or less degree modifies, resists and controls these external agents.

In the realm of organized being, we enter step by step, as it were, into a series of organizations, each marked by a more profound inwardness, and a more positive exercise of voluntary force. It is hardly necessary for my present purpose to trace out this law in detail. I merely allude to the fact that in crossing over from the mineral to the vegetable kingdom, for instance, from the lump of granite to the grass blade, or the violet; we detect this difference, that while, as I have just observed, the one is the unresisting subject of mechanical or chemical forces, the other has developed an inward power of resistance and of application, making use for the purpose of its own being of these external agents; nor will the plant be entirely under their control, like the clod, or the stone, until it parts with this mysterious inward element, and becomes once more a fragment of the inorganic world.

In the region of animal existence, again, we detect a still higher development of inward force, and a distinct movement of voluntary life. But to touch at once the point at which I wish to arrive, it is in man of all other creatures that we find the deepest inwardness of life, and the most complete power of inward organization. In him we behold the image or type of that life which is above nature, and without which the works of nature could not be, for inorganic matter has no intelligent life in itself. In man we find the type and image of a life which controls and shapes these blind and unresisting masses, which arrays them in order, and which stamps them with the impress of thoughts and ideas. And here, I remark, in this inward organism which distinguishes man from all other creatures, is at once the theatre of his greatness and his abasement; here blend the splendor and the awfulness of his free-will and his immortal capacity. Compounded of all these elements of being—in his flesh a brother to the clod and the stone, sharing in a mysterious vitality with the plant and the flower; kindred in his appetites to the brute that perishes; in him there is a knowledge of good and evil; in him there is a power of right and wrong; in one word, there is a moral consciousness which separates him from all other earthly beings, and allies him with the hidden realities of spiritual existence, knowledge and will; a knowledge of moral distinctions; a will to obey or disobey the right; a will to serve or resist the wrong. By what other peculiarity does man so transcend the limit of mere earthly and mortal things? In what other point of view does he present such a profound and absorbing interest? His are the power and the privilege of a spiritual organism which is the highest and the only true life; his are the power and the peril of a moral disintegration and abasement which is the most dreadful, which is the only real death.

My hearers, this was the point of interest upon which the great Apostle who wrote this Epistle to the Romans fixed his eyes. To him all other objects of interest on the earth stood secondary; they were absorbed and lost in this. He saw in all men—in every man, a spiritual arena to which this outer and visible world was a transient frame-work; he beheld there powers, conflicts, possibilities in comparison with which the hosts of earthly strife were but specters, and the crowns of empire grew dim! The revelation of the truth in Christ Jesus had reversed for him the object glass through which men ordinarily look upon things. To him the objects of this world were faint and small; the realities of eternity and of the soul were near and substantial. It was in this mood that he wrote this wondrous epistle. Let us by no means regard this letter to the early Christians at Rome as a mere discussion of transient topics, of the wants of that primitive age; or an attempt to adjust a dispute between Jews and Gentiles, written in one sense to them both; to men of Gentile origin and Jewish ideas. It was written to and for that common humanity which in Jew or Gentile is all comprehended.

The great idea which runs through this Epistle is of a Law, to which both Jew and Gentile were, and to which every man is, subject; and of a DELIVERANCE, which Jew and Gentile needed, and which all men must have. It is in vain to halt upon precise definition and scientific methods in reading this document. Paul was not writing a scientific essay or a philosophical treatise; he was pouring out his own earnest thoughts. His words, as Luther said, were "live words;" they had "hands and feet;" they took the changing colors of his thought; they shifted and rolled from this side to that in the circle of his comprehensive argument. But you can not fix them in

precise definitions, as you would a treatise in our modern times, or a philosophical treatise in any time.

Take, for instance, this one word, *Law*. Now, as we read this Epistle to the Romans, we find it continually changing its meaning—now implying this thing, now that. In some instances it means the law of Moses, and in other instances it means the moral law. We must not suppose, let me observe by the way, that in the mind of the Apostle Paul, or of any devout Jew of that time, there had been an actual separation between the moral and the Mosaic law. Mosaic law comprehends both the moral and the ceremonial. But sometimes, as the Apostle states it, it means for us the Mosaic, and sometimes the moral law; yet whatever it may mean, for the time being, it has one comprehensive and substantial meaning, under all its terms, applicable to ourselves and to all men—it means a law that convicts of sin—it means a law that makes us conscious of sin. And here is the force and terror of the law. For, as the Apostle argues in one part of this Epistle, where the law is *not*, there is no transgression—there is no sin. We impute no sin to the child or idiot, who knows no law; the law creates a sense of sin—the law makes us conscious of sin—the law is the intense fire which brings out the hidden writing on the blank consciousness of man until he sees the hideousness of his sin, and knows the moral standard against which he has transgressed.

But, as I said before, this must be an imaginary instance, except in the case of a child or idiot; for, as Paul goes on to argue, all men, whether Jew or Gentile, had some sort of a law—had a moral and conscious law, or had that consciousness of sin which the law awakens. More than this, as we look further at this term law, in the argument of the Apostle, we find it to be a law which men were, and which men are, powerless to fulfill. The Mosaic law could not be complied with in its completeness and its exactitude by the Jew; for does not one of the Apostles say, "It was a yoke which neither we nor our fathers could bear?" The requisites of the law, both moral and ceremonial, exceeded the strength of the Jew; and, assuredly, we know the Gentile did not comply with that law, dimly and imperfectly as it may have been apprehended, which was written upon the tables of the human heart. If you read the first chapter of Romans, you read a general description of the Gentile world—showing, I repeat, that neither Jew nor Gentile did, or could, fulfill the law which was laid upon them, whether it came in the revelation to Moses, or from the natural revelation of conscience to the heart.

Then again, as we look at this term law, we find it spoken of as though it were in itself sin, and the strength of sin; and then, again, the Apostle says, the law is good. Then again, he seems to speak of sin as something outside of himself, and says, it is no longer him, but sin that dwelleth within him. Now, I repeat, here are inextricable difficulties: if you sit down and try, with only the aid of cold scientific study, to analyze the meaning of the Apostle, and shape that meaning in sharp and crystalline words of logic, or science, or theology; and yet, at the same time, if you read the Apostle's argument as it flows along, every man feels the essential truth of what the Apostle says, knows what it means, and knows it to be true.

Why, my hearers, our deepest emotions, our most intimate and secret sentiments, we cannot analyze them; it is impossible to do it. We cannot fix them with any definite terms, or explain them. Let the mother attempt to analyze her love for her child, or, do you undertake to analyze your love for any one, and say how you will classify it or explain it. How much you will find in the purest love that is selfish; how much of our best things are earthly and imperfect still. Let any one undertake to explain the deepest emotions of a devout heart in its communion with God, in its experiences with Christ, and the explanation eludes his power; it is too subtle and delicate to be expressed in words, and if we undertake to state it in precise terms, it would be inconsistent and illogical; and yet each heart knows its meaning. Our best things, if we could analyze them, have ingrained imperfections, and even in our worst things there is something which appeals to the good, nay, which more or less strives and resists the evil. We cannot put into a cold statement of scientific terms the deepest and most subtle emotions of the human heart. So, I say, there is in every man a consciousness of this law of which Paul speaks, though its precise definition may be difficult. Yet it is a law whose requirements are not attained to; and, there is a consciousness of a conflict within us, more or less intense and persistent. What the Apostle means we all apprehend; how to take his definitions in every instance we may not know. Or, if there are minds which have no such conception by their own experience, who have never had such a struggle, who cannot tell what the Apostle means by the law of sin and death, who have no interior lexicon by which to interpret the Apostle's meaning, we can hardly expect to find such men in Christian communities. It must be in some remote, dark land of heathenism, it must be in some stage of low barbarism, we find men who are never awakened to the consciousness of a moral law; yet, if you will look even there closely and carefully, you will find this peculiar characteristic of moral consciousness which sepa-

rates man from all other beings; you will find it prevailing even there. And if, even in Christian communities, there are those to whom these words of the Apostle are unmeaning, who cannot fathom their depths, who cannot apply their significance, it must be those who are living in a state of very superficial apathy in this world. Yet even these must be, at times, more or less awakened to a sense of their condition, and upon them, at times, the Apostle's meaning glimmers; or else they are those who have fallen into a stupor of sensual absorption; and this is a state which they have brought upon themselves—mark it, which they have brought upon themselves, not without resistance.

I suppose it is a sad truth that it is easier for a man to descend in evil than to rise in goodness. Nevertheless it is not easy for a man to take the first positive step in evil; there is that in him which calls him back; there is a witness of this law within, which appeals to him I believe when he is fallen and lost, and the fountains of good seem utterly sealed up, there is the voice of that law, faint though it may be, in his heart, speaking to him still.

"The law of sin and death!" it may be called so, because it awakes us to a sense of our sins, and to a conviction of our powerlessness in sin; or it may be called a law of sin and death, considered as a ruling principle in our souls, set over against the good, that appeals to us there—a principle that impels us to disobey the good. I repeat, although we can not explain the term, yet every time the Apostle uses it, it expresses a meaning which every man can interpret by his own experience and his own heart. It may be, however, that we are not troubled to explain the *term*; but to explain the *fact* that the Apostle sets forth, we may ask, why has this been permitted? Why has a law been written on tables of stone, and handed down through the terrors and sublimities of Mount Sinai, or written in mysterious consciousness on the human heart? Why has this law been universally published for man to obey, and yet man has been so circumstanced as not to be able to obey it? I might answer this question by saying it is a speculative problem, which by no means removes the practical fact. There are a great many questions of this kind in the world. People trouble themselves with questions, and yet after all that which they have to do with is the fact. They may ask, for instance, how you can reconcile free will with God's sovereignty; but never trouble themselves to exercise their free will in obeying God's sovereignty, and thus waste in speculation the power which God has given them to *act*. Though it may be a problem that God has given a law which man is unable to obey, it does not alter the fact that there is a law, that there always has been a law, which man has not obeyed. But what if we say that this state of things was permitted, in order that, the absolute need of man being demonstrated, the great result of freedom and deliverance might be made more plain and sure.

Suppose we say, God is making an experiment with man, to see how far he could work out his own salvation. How can man be brought to know God until he knows himself? How can he know how much the Almighty will do for him until he knows how much, or rather how little, he can do for his own good? Must he not go to the extent of his orbit, by his own force, before he feels the attraction of the central sun? So God gives man a law that he may work out for himself the experiment of being, that he may see how far he could go. He gave to the Jew a positive law, a revelation written on tables of stone, containing the essence of that same moral law which he gave to the Gentile, written on the fleshly tablets of the heart; and when both Jew and Gentile had fully attested the fact that the law could not be fully carried out and obeyed by them, then both Jew and Gentile were precisely in that state that they could appreciate the love in that deliverance which comes in the spirit of life in Christ Jesus. This is the Apostle's argument, and this is the Apostle's demonstration: God includes them all in unbelief—the Jew tried by the Mosaic law, the Gentile tried by the natural law. Why? that he might have mercy upon all, and that they might turn away from the vain attempt to fulfill mere impossibilities. This is that spirit of life which is revealed through Christ Jesus: this is the demonstration, I repeat, which Paul makes, and which applies to all men. Is there not such a law as that to which the Apostle refers here? I appeal to the heart and conscience of every man who hears me: Is there not within yourselves a conviction, received, it may be through the revealed word and the ordinary teachings of Christianity, or received through natural instinct, no matter how? Is there not within yourselves a consciousness of a rule of right, a rule of true goodness, which you ought to obey? Do you not feel that you are not a being of mere disheveled impulses, to do what you will, but a being bound together by a moral obligation which you have the power to fulfill or not to fulfill, but which you are none the less emphatically required to fulfill?

Every man will answer: "I feel such a law and obligation as that; I feel that I am not a creature placed here to go where I will, but made to move in the orbit of moral obligation." Then comes up the question: "Have you obeyed that law? Have you completely fulfilled each and every claim it makes upon you?" Conscience asks: "Do you stand before God to-day in the light of a perfect obedience?" Why, some man may say: "I have violated no outward act; I have kept all outward requirements." Some may stand in the position of the young man

in the Gospel, who said: "I have kept all these things from my youth up." There may be none before me, though I can hardly think so—but there *may* be none before me who have ever done wrong by an overt act, an act that their fellow-men could accuse them of. They have lived honestly, have been fair in all their dealings, have fulfilled all their promises, and kept all things square, and they stand unimpeachable by human slander and unattackable by human law. But now, my friends, look at the matter a moment, and bring the law to bear upon it. It shines clear through your overt act, and pierces down and strikes upon ground of motive. What has been the motive by which this public conduct has been discharged? What has been the motive by which these overt acts have been committed? For I am admitting a great deal when I admit that every man has fulfilled all the overt duties; there is really no man who does stand in that position. But even suppose there are such men, the law, I repeat, shines through the overt act into the motive. And what has been the prime impulse from which you acted in all this? What has been the spring and ground of your action? Has it been such as you are willing to lay bare before the Almighty, and say, under the pure and infinite Eye, that searches the depths of the human heart and pierces them through, "We are clean before Thee; our motive has been one of perfect purity, and holiness, and rectitude?" The law requires that; you can not budge an inch from the requirements of the law; it goes deeper than all the laws of men enacted upon the statute-book; it requires rectitude of motive and rightness of affection.

Then, again, often when you have resisted the wrong, you may have disliked the law against wrong. Have you descended to that depth? Or have you a higher sense than that of servile obedience? Are your affections all flowing the right way? Perhaps there are those who will say as much as the Apostle did, that they mean to do right. And suppose it is so, still I think such a man will find, as the law shines deeper and deeper into the recesses of his nature, and lights up every cranny of his heart and every nook of his affections, that while he is striving to do good sin has been present with him. The law says *thou shalt* do this thing. It makes no allowance for weakness, for your poor frailty. There it stands, with its sharp and awful positiveness: *thou shalt* do this, *thou shalt* not do that. Hold up the law before your whole life, inward as well as outward, and tell me if there is within you the conviction of sin, and if in even your best actions you do not feel a conscious struggle of evil. Just in proportion as you have tried to do good, to live a higher and purer life, that struggle has been most intense. Who are the warriors who feel called to strain every muscle on this battle-field of moral conflict, around which apostles are ranged and ponies which angels look? Not the bad men, not the men of lust and sensuality, not those who dwell with the husks and the swine, not your Puritanical pharisees and smooth hypocrites, those men upon whom you can not find an overt flaw or speck. But your pure, aspiring, sensitive souls, that try to do their best, that pray to do their best, who have struggled upward, who have dealt thundering blows upon sin, who have fallen upon their knees, with the crests of their helmets battered down. Those men who fight most intensely in this spiritual conflict have really done the most. Ah! don't you suppose such men feel deliverance when the truth comes to them?

You are not called upon to do the things that are right and pure without any allowance for your weakness, or to rest simply in the rigorous literalism of the law. Your motives, your affection, your effort. God accepts, through the mercy that is in Christ Jesus. O! surely, like a voice through the captive's prison-door—like the trumpet of the resurrection—to such souls come the Apostle's words: "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death."

If you pierce to the meaning of these words, upon what moral ground are you standing? Now, I repeat, some men cannot understand these words. They have fallen, perhaps, into a state of spiritual stupor. If so, I ask you to consider what a condition that is, so to live and so to be, as to have no consciousness of moral obligation, no ideal of rectitude, no conception of something higher—something beautiful and good dawning upon the murky horizon of our world. To become the sodden drunkard, the libertine encrusted with baseness, and to live merely in the sweep of appetites, and at the beck of every temptation, what kind of a state do you call that? I say it is death. It is not death to have the body crumble back to earth, and to dissolve in kindly elements, to moulder to dust, "and may be turned to daisies in the grave." But it is death to have the soul paralyzed, to have its inner light quenched, to have its faculties blasted—that is death. Blindness! Is it blindness merely not to see with the outward eye? Was Milton blind when he saw the cherubim and the brightness of the vail before the face of God, and saw all the glories of the spiritual world roll in their brightness before him? Deaf? Is it deaf not merely to hear the sounds of the outer world, when inner harmonies cheer you, and voices of memory, and, above all, God's approval, and the words "Well done, good and faithful servant?" It is deaf and blind—it is death itself—to have our moral nature utterly disheveled, and wasting away.

If there are any in this condition, you know what a deliverance they need from the law of sin and death. But I trust men are not in this condition; but very many are in a state of superficial apathy.

They are resting upon the simple fact, that they are as good as their neighbors; they keep up to the level of respectability; they rise as society rises round about them. There is no human law that can impeach them. Yes; but are there not other claims than human law? Are there not claims of a law which is summed up in these words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself?" Now, try your entire life by this simple claim: "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself?" Have you done it? Carry it into all the recesses of your affections, into all the crannies of your motives, into all your secret as well as public actions. Try by that test, and then see if you do not have a consciousness of being slain, so to speak, by the law.

Now, a man may be awakened, so that he becomes thus conscious. I say "awakened;" for there is a meaning in these old words. A man may be awakened to this consciousness of his moral and spiritual guilt and incongruity. Various instrumentalities will do this. Sometimes affliction does it, as the sharp plowshare breaks up the hard-beaten surface of life, and he begins to feel his soul—to feel the solemn depths of his life. The plummet of God's dispensations goes sounding through those depths, and convinces him of a reality, which he never felt before. Sometimes, however, does this, and, sometimes, it is the goodness of God—the goodness of God, in some full flow of blessing, bursts upon us. In some way, living as we have been, in superficial apathy, the law is brought to bear upon us—that is, the law Thou shalt love the Lord thy God, and thy neighbor as thyself. We see how much we have fallen short of this law, and how weakly and poorly we have lived. Men sometimes endeavor to cast off the pressure of this conviction, and sometimes they may endeavor to satisfy the claims of the law upon them by ordinances; they seem to think that, by fulfilling a certain round of ceremonial duties, the claims of the law may be discharged; for there is as much of the ceremonial now as there was in Jewish times. People really suppose that, by carrying out certain ordinances, they discharge the claims of this law.

Then again, others will charge their guilt upon fate—they go back to the region of speculation—they say, I am made so and so. I am a child of circumstances, a tool of fortune, and can do nothing different, while all the time their conscience rebukes them for that idea. No man ever was practically a fatalist! Man can not throw upon fate the consequences of his sin. There is a terrific feeling of self—a sense of personality that wakes us in this conception of disobedience to acknowledge the claims of the law. On every man's soul takes place what was called by another of those old words, "law-work;" and it is this terrible law-work which makes him feel his wickedness and impotence in sin.

But now comes in this faith-element, to which the apostle alludes just as much as he does to the law-element. Here comes in the conviction of God's mercy as revealed to us through Jesus Christ; the conviction that we are accepted, not for what we *do*, but for what we *are*—accepted as children that have come, conscious of our weakness—conscious of our guilt, having nothing to excuse ourselves with before God, but casting ourselves upon his mercy with full reliance. Christ came to show the will of the Father, and to convince us that any one, though a child of Adam, is also a child of God, and would be accepted by him in his cry for mercy. That was what Christ came to reveal—when that is comprehended we comprehend that spirit of life in Christ Jesus, and are delivered from the law of sin and death. Then, though sin is with us, we feel that God is with us too, and then striving to do our best, though conscious of our weakness, we trust to that infinite mercy which is revealed through Christ.

Now, my friends, this, I think, is an unfolding of the Apostle's argument, written to the Roman Church. It is a truth to apply to ourselves, and not to be buried up under that old phraseology. Oh! I wish we had a new terminology! I think the great want of our time is a new religious terminology. The old idea stands, however; and often, under erroneous doctrines, men are moved to righteousness because of the vitality in the substance of the things which the false statements cover; while better systems of doctrine have sometimes left out old truths because of the objectionable terminology. If we could take hold of the truth in the Apostle's statement here, and put it in fresh every-day language, we should feel more its power and its applicability.

Every man is conscious of a law, and is also conscious of a failure to obey that law; what he needs, is to trust to the mercy of God revealed through Christ Jesus; and when he surrenders to him his heart and soul, he feels that the spirit of life in Christ Jesus has delivered him from the law of sin and death.

Here are the conditions. In the first place, this, you see, is an inward power; it is the spirit of life in Christ Jesus that makes us free from the law of sin and death. It is not an outward act; and man does not come into relations with God, in a Christian sense, who begins simply a reformation; who begins to lop off some bad habit. Who has been a drunkard, for instance, and who undertakes to become a sober man. It is easier to turn from evil in the whole, than by sections. The only way in which we can utterly lop off all bad

habits is to have the spirit of life within us. Everything we do, we do as an entirety; we do it with the whole man; your right hand does not sin, and your left hand remain innocent of it; your lips do not sin, and your heart remain pure; therefore, when you turn away from sin there must be a spirit within you that shall purify and sanctify your hearts, lips, and hands—a secret and invisible force. This is the law of nature. Out of some secret, invisible life the grass grows, the streams run, the stars shine, the great world blossoms and man lives. A secret and invisible spiritual life impels all true outward action and true Christian development.

Here is a fact which we should admit, though it may be sometimes involved with false and morbid conceptions—the whole man will change, very likely at once. We say that men can not be made *perfect* at once, and that is very true; but the whole man may be *changed* at once. We must acknowledge that there is this capacity in man, whatever criticism we may have to pass upon revival movements. God works in various ways; sometimes he may work in the whirlwind or the storm, or he works in the sunshine. I do not feel that I am obliged to go with the drift of the current in all exciting movements, if I feel that God will visit me by the calm and silent influences of his Spirit. There are whole denominations of Christians that are wrought upon only by the ordinary, silent operations of God; and will you call them cold and unresponsive? Or will you, on the other hand, say there is no good in those who are moved only by great excitement?

There is this truth in the matter—the whole man may be changed at once. You cannot tell the power of a single *thought*. O there is the wonder of man, and no other being but man has this power of sudden turning, of resolution and inward change. A thought of home made the prodigal son a penitent; a thought of freedom makes the weak man mighty; the peril of a child may impel an obscure man to leap into the flames and pluck it out, and by that heroic act he has become a hero, and is a changed man.

Oh, the power of a single thought! It is an inward power; it is a spirit, and not a mere outward act or mode of performance.

Again, the power to which the Apostle alludes here is *positive* power—"The spirit of life in Christ Jesus."

Now freedom is not mere deliverance from power or restraint. A great many have this crude idea: We are free, and therefore we can do as we please. The Apostle guards against this in his epistle, writing to his brethren not to make liberty a cloak for licentiousness. Freedom is a positive power, a tendency to the right way—it is not a mere deliverance from bondage or penalty.

How often do you see a young man boasting of his freedom, and getting shamefully drunk as an expression of this freedom? He is free to make a brute of himself, and free to become a nuisance to the community, but refusing to take any moral stand and make any strong resolution that will truly render him free. How often do you see a nation boasting of its freedom—upon parchment? how often do you see a nation which holds up the stars and stripes as a signal of universal liberty, and keeps them fluttering to the music of the chains below—proclaiming liberty by the mouth of Fourth-of-July cannon, and emphasizing it with whip-marks of blue and crimson?

What is the idea of freedom? Not mere deliverance from restraint. We have the glorious freedom to level down, and we have the meanness not to dare to level up. That is not freedom. Despotism in the individual, is one man doing as he pleases with millions of people; and the despotism of nations, is a nation doing as it pleases, without any regard to right or wrong. Freedom is a positive development—it is a spirit of life.

Finally, this inward condition is a *voluntary* state. We are made free by the law of the spirit of life in Christ Jesus. Our will is gladly surrendered to him—has become one with him. This is the condition of all the spiritual life. God requires that we love and trust him freely, spontaneously, of our own will. Indeed, love is possible upon no other terms. God does not say, "I command you to love me." I do not believe that love can be forced into existence, even by the prospect of penal fire. Love can never be forced into existence.

Try it yourself. Let a father say to his son, "Love me, or I will whip you within an inch of your life." How much will that son love him? But let him do a father's work, let him live a father's life, and show a father's tenderness, and the son can not help loving him, any more than you can help a stone's coming to earth by the force of attraction.

That is the only way in which God works upon our will—it is by attraction, by the revelation of his goodness through Jesus Christ, that touches our affections and becomes the spring of all life within us. The affections constitute the primal and fountal life of man. "Where your treasure is, there will your heart be also," and if your treasure is in the richness and goodness of God, your heart will be there. Christianity is not the state of deliverance from a penalty, though men sometimes seem to think. How can we praise God enough for delivering us from everlasting punishment! and their thanksgiving is a shiver with terror at the evil from which they have escaped. Christianity is a deliverance from a *state* of sin itself. If all we care for is the deliverance from the penalty, why do not some ask the question, as Paul suggested, "If grace abound, why not continue in sin, go on sinning? the more you sin, the more God's grace will abound." What is Paul's answer? "Know ye not that ye are dead to sin?" No man ever rose to a state of grace, and to that condition which Paul speaks of as having "the spirit of life in Christ Jesus," who was not *dead* to sin. Not that he could not sin, but that he did not make sin the object of his affections. All do sin, and all will sin, so long as we have this poor, weak human nature; but a man has grasped a very crude idea of Christian life, who rejoices that he has been saved from the penalty of sin, rather than from sin itself.

It is a *voluntary* state, in which we are dead to sin but alive to Christ. Thus you see what is the inward and voluntary force by which man attains the highest state of his being. It is the spirit of life in Christ Jesus which maketh us free from the law of sin and death. This subject is no abstraction, no mere question of primitive times; it is not Paul writing a letter to a little Christian community at Rome. We are in this consciousness of sin, and it is important that we be delivered—not from all chance of sin, for while we are in the flesh we shall sin; not from all imperfections; but that we may be delivered from all love of sin and that we may be brought to a life of communion with God—what we want is this! We need deliverance from sin. Cast yourself upon the divine mercy, and you will experience the spirit of life in Christ Jesus our Lord. To you, to me, to all of us, these words of the Apostle come: God grant that to you, to me and to all of us the experiences of the Apostle may be a personal reality!



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Editor and Proprietor.

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This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

THE REVIVAL IN IRELAND.

Within the last five or six months, a most extraordinary "Revival of Religion" has been in progress in the north of Ireland, which has been pouring of spiritual influences that we deem it a fit matter of notation in these columns, with such reflections as may serve to elucidate its significance, and if possible to exhibit a prominent and common law which governs this and all similar phenomena.

As all printed accounts concur in showing, the origin of this work was not in any preconcerted action on the part of the clergy or other influential persons in the churches, but it commenced with a few obscure laymen scattered here and there, and was at first confined for the most part to private houses. These persons prayed, in private, and in their little, obscure public assemblages, for an out-pouring of the Spirit upon the churches, and a general refreshing. For a time their heart-yearnings seemed to meet with no response, but they persevered, until finally a spirit of deep religious interest and zeal seemed to fall simultaneously upon several of the churches, and the revival fairly began.

Like the great religious awakening in this country in 1857 and 1858, this was characterized in a very marked degree, not only by the absence of clerical machination, but by the obliteration of sectarian distinctions, and the union of all denominations, both ministers and laity, in the great work. Ministers of the Church of England, who a few months previously, would not have condescended to join in worship with dissenters, now freely co-operated with Presbyterians, Methodists and Baptists. A Bishop of the Established Church presided at one of the large and united meetings, and in his address uttered sentiments of the broadest Christian charity for all. Asperities, jealousies and unkindly feelings were done away, and in their stead an uncommon mutual love pervaded all classes. This is a feature of the affair which certainly must be regarded in a favorable light by all true lovers of their race, even though other developments of it should be looked upon as mere ebullitions of fanaticism.

The psychological and spiritual phenomena manifested were sometimes of an extraordinary character. Not only at the public meetings (which are described as being generally free from rant and undue excitement), but at private houses, and even in the streets and fields, persons previously indifferent would sometimes be suddenly seized with the intensest mental agonies, would fall and lie for hours in a speechless and trance-like state, alternately expressing in their countenances the varying emotions of despair and joy, and would finally awake with shouts and songs of joy at having been delivered from impending perdition. The following vivid description of some of these phenomena (which the writer says are but examples of common occurrence) we extract from a sketch of the history of the revival furnished by a Dublin correspondent, to the *New York Chronicle*:

"In the vestry room," says a spectator, "we beheld a scene which it would be impossible to forget, and equally impossible to describe. The apartment was filled with persons of both sexes, who had been borne from the church under the most excruciating agonies of strong conviction; some of them in a fainting state, some prostrate and moaning heavily, some shuddering in every muscle from mental excitement, which they found it impossible to restrain, some calling on the name of the Lord Jesus, some ejaculating prayers for grace and faith, and others crying aloud in frenzied supplication for Heaven's mercy. In one corner of the room we observed a gray-headed old man trembling in every limb, and regardless of all around him, fervently and audibly imploring God to pardon his manifold transgressions for the Redeemer's sake. A boy some fourteen years of age was writhing in fearful agony on the floor, calling incessantly for mercy and for deliverance from the expected

torments of an anticipated hell. 'O Saviour of sinners,' he exclaimed, 'deliver me from the horrible pit! O Jesus of Nazareth, set my feet upon the rock!'

"In another part of the room a young man was reclining, in a state of stupor, in the arms of a more aged supporter, who was earnestly laboring to tranquillize his mind with words of Gospel consolation."

Take another example:

"In one of these circles we noticed a case of terrible severity—one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length, her eyes closed, her hands clasped and elevated, and her body curved in a spasm so violent that it appeared to rest, arch-like, upon her heels and the back portion of her head. In that position she lay, without speech or motion, for several minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed: 'O that fearful pit! Lord Jesus, save me! I am a sinner, a most unworthy sinner, but O Lord, take him away! take him away! O Christ, come quickly! O Saviour of sinners, remove him from my sight!' During this paroxysm three men were hardly able to hold her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrieking from some fanciful inward visions."

The following is another. It is narrated by Dr. Carson, a medical man of some eminence, a calm, Christian, philosophical man, the son of

"A poor child about seven or eight years of age came to my house one night at a late hour, and asked to see Mrs. C., who had gone to her bed-room. The interview was readily granted. The child became affected. Her imploring and heart-rending cries for mercy—for she said she was a sinner on the brink of hell—were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expression of deep despair and sincerity on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours the poor child got the most perfect relief, and her countenance appeared almost superhuman with delight. She began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, so accurate, so intense, and so full of thought, that it almost looked like an inspiration in a child so young. I am sure the scene will never leave the eyes of those who witnessed it."

A writer in the *London Patriot* says:

"Most of the persons who have been 'struck,' that I have seen, appeared as if they were in a placid mesmeric sleep; but one, a fine, robust young woman, was apparently in great mental agony for a considerable time, with intervals of rest, during which her countenance lighted up as if she were beholding some beautiful vision, and she kept stretching out her arms as if in wrapt communication with some invisible being."

From the time the revival could be pronounced fairly begun, it spread like wildfire from town to town and from city to city, until it had extended over all the northern part of Ireland, and to some parts of Wales and Scotland, and at the last accounts it was still spreading. Wherever it made its appearance, its presence was characterized by a deep sense of an overbrooding and unseen influence, impressing the minds of the people to forsake, if need be, all other things, and attend to the affairs of their souls. The churches and other places of worship would, therefore, often be thronged even at the hours ordinarily appropriated to secular business; and on one occasion it was estimated that there were from thirty to forty thousand persons assembled for worship in the Botanic Gardens at Belfast.

The *practical* effects of this outpouring are stated to have been of a highly satisfactory character. Not only did the spirit of sectarian partizanship everywhere recede before it, giving place to the most genial mutual charity and love, but public vice of all kinds appeared to feel its rebuking power, and was in an obvious degree superseded by a better state of order and morals. Rum shops were closed, tipplers became sober, blasphemers ceased from their oaths and imprecations, licentious persons became pure, and abandoned prostitutes were reclaimed to the paths of virtue.

Such are the general facts as represented in the reports that have from time to time been published. Certain physical and mental features that are prominent in this phenomenon, leave no doubt in our minds that it is a tremendous and widely extended spiritual manifestation in *some* sense of that term. The physical convulsions that seized upon the limbs of the subjects, the trances in which they fell, the "placid mesmeric sleep" to which their states while entranced were compared, the visions which they appeared to have, their apparent struggling with invisible and malign influences, and their gestures and expressions of countenance as if subsequently visited, delivered and comforted by kind angels—all these phenomena are exactly similar to many which have been unmistakably traced to a spiritual source, especially within the last ten years, and which, in some of their forms, are still of almost daily occurrence at the circles of Spiritualists and so-called mediums. There is no doubt, therefore, of a veritable, spiritual reality in these things, and since the results appear to have been on the whole good, we do not feel authorized to doubt that it is a *divine* reality; but

there are certain considerations connected with the affair which may be instructive to all parties, if properly understood, and we take this occasion, therefore, to make the following suggestions:

It is a law well established by modern spiritual demonstrations, that a manifestation of spiritual power and intelligence will always be characterized, in some degree, by the mental peculiarities of the medium through which it is given; and this is so whether the medium is an individual or the general sphere of a circle, of a congregation, of a neighborhood, or of a whole community. We see in this principle an explanation of the fact that this Irish revival, as has been the case, so far as we know, with all similar spiritual outpourings as affecting masses of people, was exactly responsive, in its main phenomena, to the mental states and proclivities of the people to which it came. The people in that country are all staunch believers in certain cardinal dogmas of theology—have all been trained to fear hell—not as a condition of suffering which they necessarily bring upon themselves in consequence of a life of evil, but as the award of the retributive justice of a Being who is alleged to be *angry* with them, in the gross and literal sense of that term. Supposing this impression to be wrong, it would have been impossible, according to this general spiritual law, for it to have been corrected, at least to a very great extent, by direct influx from the other world, seeing that that influx would be immediately absorbed and diluted by an over-mastering sphere of general mentality in the community. There could hence, by the descent of such a power, only be a general quickening and excitation of those germs of thought and emotion that were *already* in the minds of the people, and in their outward manifestation the prevailing religious belief of the country would necessarily be represented. But had the inhabitants of that country been generally Universalists or Quakers, or Swedenborgians, although an influence equally powerful may have been poured out upon them, its external manifestations would have been entirely different, and always, in some marked degree, characteristic of the religious faith of its recipients.

We speak not merely the language of theory, and without the support of facts. People of the most widely different phases of religious belief have been subject to equally powerful spiritual influences, whose manifestations have invariably accorded with their respective creeds. We might cite numerous illustrative examples, but we leave these, for the present, with those who are familiar with the spiritual history of the past, and to whom such examples will not fail to occur in abundance. We wish, now, simply to elicit these lessons:

First: A descent of spiritual influence, in however small a manner, upon any class of people, and however its manifestations may seemingly assent to the theological opinions of that people, does not necessarily prove those opinions to be correct. Hence.

Secondly: The known and demonstrable errors of any person or class of persons who profess to experience or to have experienced at any time, the sensible operation of spiritual or divine influence, do not necessarily prove such professions to be false; and.

Thirdly: It is dangerous to suffer ourselves to be confirmed in any class of doctrines by any apparent supernatural sanction or assent, without using other tests of the truthfulness of such doctrines, and especially the tests of a careful and conscientious self-examination, lest what *appears* to be a spiritual sanction should after all be nothing more than our own prejudices or predispositions quickened into life by a spiritual stimulus which, owing to our perverseness, or the imperfection of our moral and intellectual receptivity, is incapable of teaching us anything definitely and correctly.

Finally, whatever good and truth may have been previously engendered in the prevailing religious opinions of the northern Irish people, these have no doubt been immensely profited by this spiritual outpouring, and some positive moral elements have doubtless been added to them, of which they had no vestige before; but to predicate absolute divineness of the manifestation in all its *external* phases, or to make it a necessary rule for the guidance of others, would manifestly be an error.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the *Telegraph*, and who may find it inconvenient to call at our office, can purchase the paper of Dexter A. Co., 113 Nassau-street; or of T. & T. & T. & T., 121 Nassau-street; or of Hendrickson, Blake & Long, 23 Ann-street.

DIRECT WRITINGS BY SPIRITS.

In numerous instances, and in the presence of different mediums, in different parts of this country, writings have been produced by Spirits without moving the medium's hand, or using any visible or mundane agency for their production. Sometimes these writings would be executed on paper inclosed in a trunk or a drawer, or held closely against the under side of a table so as not to admit of the movement of a pen or pencil between it and the table; and in one instance Dr. Edward Fowler, of this city, actually saw several apparitions writing in different languages unknown to himself, of which writings not only *fac similes* but the originals are preserved to this day. This phenomenon has, in various forms, occurred in France within the last two or three years, and we learn that a volume has been produced consisting of communications made in this way, through the mediumship of Baron Guldenstubbé and his sister. Two exemplifications of this kind of phenomena have recently occurred in Paris, as witnessed by P. F. Mathieu (formerly a pharmacist of the armies), in the presence of Mlle. Huet. Mons. Mathieu has given a detailed account of the affair in a recent number of the *Revue Spiritualiste* (tome 2d; 6e livraison), from which we translate.

Mons. Mathieu addresses his communication to the members of the *Academy of Sciences*, and after some introductory remarks, in which he rallies them on their late very laughable attempt to explain the Spirit rappings by referring them to the snapping of certain muscles of the medium, he proceeds to the statement as follows:

The first case happened on the 13th of June last, on Whit-sunday. About 2 o'clock in the afternoon, I entered the church *Notre-Dame-des-Victoires, place des Petits-Pères*, in Paris, having on my arm Mlle. Huet, and in my portfolio a sheet of letter-paper folded in four. * * * Having entered the church, we separated. Mlle. Huet took the holy water to sign herself, and went and sat at the base of the nave, to the right, and near a chapel dedicated to St. Joseph. Presently I seated myself on a chair behind her. I then took from my portfolio the sheet of letter-paper folded in four, of which I have spoken. I had taken it that morning, among several others, from my bureau (I am a *bureaucrate*). It had on it a printed head—that of the administration to which I belong. I am very certain that it had not previously received a clandestine preparation. * * * I passed it to Mlle. Huet, who placed it immediately, still folded in four, on a step of the chapel. Leaning a little to the right, she held the ends of her fingers upon the sheet for about a minute, her glove remaining on her hand, while she recited a short prayer of which the Spirit, a few days previously, had written out the form by her hand. That done, she withdrew the letter and returned it to me. I hastened to open it, not without some anxiety, and what was not my stupefaction in perceiving the word "*foi*" (faith) traced as with a pencil on one of the inner leaves! * *

I requested Mlle. Huet to have the kindness to repeat the experiment; she consented, and replaced the sheet of paper, readjusted in its folds by myself, on the step of the chapel, where she held it again for some instants. Soon with a renewed ardor, a renewed anxiety, and I will add, a new stupefaction, I unfolded the sheet, and beheld the word "*Dieu*" (God) traced on another interior leaf of the paper, opposite the first. That was still not enough, apparently, for my ardent curiosity, for I demanded a third experiment from Mlle. Huet, asking her this time to place the sheet simply on her knee, which she did, placing her hand upon it. Shortly afterward I found the proposition "*en*" (in) traced on the exterior of the paper, on the side which touched her knee. The letters were not so black as those of the preceding words, but they were well formed. Unfolding *entirely* the sheet of paper [so as to expose the whole side to view], I saw that the three words successively obtained, "*foi en Dieu*" (faith in God) were traced at a certain distance the one from the other, as a right angle on the second side of the fourth page.

The second time was on Wednesday, the 29th of June. Mlle. Huet had obligingly consented to repeat the experiment of the 13th of June. We went together, near the hour of five in the evening, to the Church *Notre-Dame-de-Lorette*, and we seated ourselves in the base of the nave, to the right, before a chapel near the baptismal fonts. I had brought a sheet of letter paper similar to the preceding. Things passed in the same manner as before, and it is to be understood that I surrounded the experiment with the same precautions. As for the result, it was a little different. A sign that resembled a cross, then the word "*Dieu*," then the word "*courage*," were successively traced (this time again as with a pencil) on different parts of the paper. The two words were larger and more vigorously written than in the experiments of June 13th. By a curious particularity, I discovered at another place a third word, half traced in small characters nearly illegible, but which appeared to be the same word "*courage*," afterward written so legibly, as

if an invisible agent who had not been able to do any better, had caused himself to be replaced in his effort by one more capable.

Mons. Mathieu subsequently states that during these several experiments he did not lose sight, for one instant, either of the hand of the medium or of the paper.

The Significant Finger.

We are often cheered on by kindly testimonials like the following, but we are sometimes grieved to find no attention is paid to our pointing finger to "Time up." On the contrary, in a seemingly indifferent silence, our weekly visits are chilled and discontinued. It seems to us that if our patrons could know of our worldly sacrifices, and of our earnest endeavor to do them and the world good, and to unfold the blessings which are proffered in this new dispensation, they would not withdraw their support and leave us languishing by the way side, or to travel on and explore without them the new field of observation and thought into which we have entered.

MR. PARTRIDGE: I have received two numbers of your paper on which were a few pencil marks. The last, September 10, was characterized by a little hand pointing significantly to "Time up." Well, thought I, let it remain so until November, then I can read with more leisure. Then, looking at the hand again, it appeared (to me) beckoning for help in a good cause. This led to reflection. In a moment looming to view, I beheld the sharp-shooting editor. The Conference, with the crystalline wisdom of Hallock, the flint hammer of Gould, and many others in that, to me, interesting department, whose company I have learned to prize most dearly—to go on without them two months is more sacrifice than can well be afforded. So here is another dollar. Please send the first number of September, etc.

H. C. G.

Free Conventions.

It seems to be pretty strongly indicated that there are mighty thoughts pent up under the frowns of priestcraft, State craft, and policy craft, which can not be held in much longer. These thoughts are considered heretical by popular conservatism, and hence Free Conventions are demanded through which to give them expression. The consequence is, the large minds and small minds, the one-idea minds and the comprehensive minds, come together to relieve themselves of their burden of thought at *Free Conventions*. Hence we may expect that some crude and some grand thoughts will be uttered. From the nature of the case, it may be expected that the tone of such conventions will be aggressive, reformatory, and revolutionary. This will at least have an influence to make others think, and will be one of the means by which human progress will be accelerated. There is generally enough in such conventions to furnish subjects to those disposed to ridicule and turn the whole to evil account; but the sterner integrity and truer philanthropy in humanity will take a more philosophical view of them. The broader minds, and the more earnest for reform, will see with pleasure this yearning for truth and progress, and will gladly cast the mantle of charity over imperfections and errors ever connected even with such magnificent endeavors.

THE PHILANTHROPIC CONVENTION.

The Convention was called to order at twenty minutes after ten o'clock this morning, 16th inst., by Andrew Jackson Davis. He said, as Chairman of the Committee of Arrangements, appointed at Utica, he called the Convention to order, and nominated Nelson W. Clark, of Clarksville, Mich., as President of the Convention. Mr. Clark took the Chair.

Mr. Giles B. Stebbins, of Ann Arbor, Mich., was nominated and elected as Secretary. Mrs. A. J. Davis nominated Mrs. Bond, of Lockport, as Assistant Secretary. Carried.

Mr. Lyman Curtis, of Utica, was nominated as Treasurer. Carried.

Mr. C. O. Poole nominated a Business Committee, and named Andrew Jackson Davis, Mrs. R. T. Hallock, Mrs. Amy Post, of New York, William Denton, Cleveland, O., E. A. Maynard, Buffalo, N. Y. Moved that a committee of three be appointed to nominate a Business Committee, and that such committee be named by the Chair. Carried.

The Chair appointed as such committee C. O. Poole, Stephen S. Foster, Mrs. R. T. Hallock.

The committee then retired to nominate a Business Committee. Returned, and announced the names of Mrs. Mary L. Davis as Chairman, C. O. Poole, Parker Pillsbury, Mrs. R. T. Hallock, and William Denton, as the Business Committee. The names were submitted to the Convention, and accepted unanimously.

The President then read the call of the Convention. This

call has heretofore appeared in our columns, and we need not insert it here.

Mrs. Andrew Jackson Davis, as Chairman of the Business Committee, reported as follows:

REPORT OF THE BUSINESS COMMITTEE.

1. The Philanthropic Convention will hold three sessions per day, to wit: commencing at half-past 9 o'clock A. M., 2 o'clock, P. M., and at seven o'clock, evening.

2. Each session to open with music, by the Troy Harmonists, to be followed by a speech, limited in time only by the discretion of the speaker, each initial speaker to be engaged by the Business Committee.

3. After the delivery of the opening speech, each subsequent speaker will be regulated in time by a twenty minutes rule. This will give every speaker an opportunity to be heard once, or more.

4. If the Convention wishes to extend any speaker's time beyond twenty minutes, it may be done through the chairman.

5. In this Convention man's voice on all questions will be counted equal to woman's.

6. It is proposed to abolish the custom of drafting, and insisting upon the adoption of resolutions—instead whereof all the speakers are requested to *crystallize* the pith of their leading speech in the form of a resolution, and read it.

7. But all resolutions touching the necessary business of the Convention, will be offered for action and adoption.

8. All sessions will be perfectly free to the public, except the evening sessions, when the small fee of *one dime* will be taken at the door, to cover the expenses of the Convention.

Adopted, unanimously.

The President then said:

FRIENDS OF PROGRESS—I respond to your call as chairman of this first Philanthropic Convention of American Reformers, but yet not without distrusting my capacity to preside over your deliberations with that ability and dignified bearing that some other members of this body might do; but nevertheless, with your forbearance and kind regards, I will accept the position with which you have honored me, and shall expect, and no doubt receive, your co-operation in preserving good order, which is the first law of God.

With the many marked intelligences which I see depicted in the countenances of this audience, we have the best possible guarantee that your deliberations will be characterized with that unanimity and harmony which the importance of our position demands.

We claim to be reformers, and in order that we may be such in fact, it is, in my judgment, of the utmost importance that all your speeches and remarks be tempered with mildness and charity towards those who still adhere to their early erroneous teachings.

In order to reform the world, we must take mankind first as they are, and lead them along by the tender cords of love step by step, just as the child must first learn his A B C's before he can comprehend the more profound sciences of mathematics and astronomy.

If we attempt to enforce the practical working of our reformatory ideas to fact upon society, faster than they are prepared to receive and be benefited by them, there will be a reaction that will defeat for a time the operation of the noble and elevating principles which we cherish.

That there is vast room and much need of a great reform among the inhabitants of the earth, both physically, morally and theologically, no one will pretend to deny, and that there should be a great diversity of opinions in reference to the best and most speedy means to be used to accomplish that end, is not strange, when we consider the great diversity there is in the organism of man, which is the cause of such diversity of minds.

But the benefit to be derived from your efforts will undoubtedly be crowned with the most favorable results, by avoiding all extremes, and temper your deliberations with wisdom and forbearance.

With these few remarks allow me to offer a sentiment:

The First Anniversary of the Philanthropic Convention of American Reformers, convened in Buffalo, September 16th, 1859: May its deliberations be so tempered with truth, love and wisdom that all sects, and the universal World of Man, will ever revert to its doings as a polar star to lead them onward and upward to a more harmonious and perfect brotherhood.

The Troy Harmonists, consisting of two gentlemen and two ladies, then came forward and sang, "Now in smiles we meet again," in a very sweet and effective manner.

It was announced by the President that Andrew Jackson Davis would deliver the address.

[Owing to the lateness of the hour at which this first installment of the Convention report was received, we are unable to give more than the extracts from the opinions addressed by A. J. Davis, which here follow. After some introductory and general remarks, Mr. D. proceeds:]

What is a Free Convention? A Free Convention, Sir, is the mouth-piece of human liberty. In the absence of freedom of intelligent speech all our other rights are in jeopardy. So long as the opponents of any movement designed to affect public interests are

obliged to listen to its advocacy in silence, so long will error, injustice, and dogmatism reign triumphant over the destinies of the Anglo-Saxon race. Paul, the tent-maker, and apostle to the Gentiles, said, "Let your women keep silence in the churches." Behold the thousands of good mothers who, more intelligent than Paul touching woman's nature, yet obey his dogmatic injunction! Where is the independence of these women? Are they fit to be the mothers of Anglo-Saxon children? Priests may teach the total defilement of baby's hearts—the integral depravity and eternal damnation of our darling infants yet unsprinkled—but no Christian mother must murmur a protest against the horrible theory. The New York Legislature may enact a law to benefit man everywhere, and woman nowhere; but let the oppressed speak out a positive remonstrance, and what then? She is crucified on the cross of ridicule; one shaft whereof is the pulpit, the other the press. Her pious sisters affect to blush at such awful symptoms of "strong-mindedness." And the minister shudders all through his masculine constitution when reading the account in his "respectable paper."

But, Sir, do you suppose that any true lover of moral right will submit in pusillanimous silence? It is spiritually impossible so long as there is a God living in the life of man! The oppressed seek to speak to the congregation. But the policeman or sexton carry the offenders beyond the walls of the church. They next write an article of remonstrance and explanation for the popular journal which everybody reads. But the editor, whose wife and daughters attend the best place of public worship, refuses to print it. The opposition paper accepts, however; but who reads it? Only those who "earn their bread by the sweat of their brow"—the "democracy" of the country in the true sense of that much misused term—the dirty and sprawling "roots" of the great proud social tree—the unwashed and bad-smelling "feet" of the body politic and spiritual. Who cares for "the mud sills" of proud aristocracy? The editor of the best paper don't; neither does the priest, nor the enthroned politician. "The poor heard him gladly!" They read with honest indignation. The consuming fire of Reform is kindled on the altar of many a heart. The instinct of Progress is touched. Every true and right-minded man feels the supremacy of mind over the might of money. Of this the peaceful development of the Anglo-Saxon family is a demonstration. The triumphant reign of righteousness is longed for on earth. The invisible hosts of heavenly spheres stimulate the longing, and drop coals of fire to burn up the works of injustice and error. A Government administering impartial liberty, and capable of dispensing equal happiness, is the ideal burden of every infidel's aspiration.

And what next? The pious Pilate and the legal Herod—the Church and the State—combine against the aggressive march of Humanity. The mental war is declared. Austrians and Bonapartists, in pulpits and behind the press, cripple and deceive the progressives. What follows this discovery? A Free Convention is called, not of leaders in established orders, as at Zurich, but of the Kossuths, the Mazzinis, the Garibaldis in the army of Progress. They say that right doing pre-supposes right knowing and right feeling. They investigate the cause and cure of selfishness, intemperance, slavery of all kinds, and War. The history of humanity is seen to be a history of legalized injustice and of ecclesiastical oppression. The Conventionists wax warm in the contemplation of evils so monstrous. They have been shut out of pulpits, but the masculine monopolizers of them are invited to take part in our deliberations. The mandates of unlimited freedom and progress issue from the earnest speakers. They impeach and arraign the doctrines and defenders of the Bible as fearlessly as Jesus denounced the superstitions and disciples of ancient Judaism. Different minds and temperaments, with different feelings and imperfect opinions, will demonstrate differently from the platform. The incidental tumult is sometimes painful, I confess, but, Sir, it is natural and magnanimously honest. Hearing only the discord, which is many times wholly external, the impatient and ungenerous spectator turns away, and reviles as he walks.

I am explaining, Sir—giving the philosophy and utility of Free Conventions. Truth, fact, eloquence, reason, irradiate from the summit of these gatherings. The speakers flash the fire of truth into the secret places of error and injustice. Many persons get their first sentiments of liberty at a Convention for Anti-Slavery. Martin Luther was a Free Conventionist. By the lightning of his protest the people made the discovery that human reason was answerable, not to priests, but that priests are answerable to human reason. The New York Tribune would regret this, no doubt, since it publishes the sermon for Gerrit Smith only under the contemptuous caption of "Advertisement." The Covenanters of Scotland, the Huguenots of France, the Puritans of England, George Fox, Calvin, Luther, Jesus, Anaxagoras, Socrates, all these were Free Conventionists, but they stiffened and grew dogmatic under the pressure of repressive powers emanating from the privileged classes.

I am aware, Sir, that there are good men and good women who believe from the bottom of their hearts that the Church system is the most philanthropic and important to mankind. Let me employ a few figures in this connection, in order to reveal the fatal mistake of those so believing. According to the census of 1855 it appears that the amount of church property in the State of New York is \$31,480,000. Ministers' salaries amount to \$2,400,000 per annum. Interest on the church property per year, at 7 per cent., would increase the annual expense of four million six hundred thousand dollars, all to preach the gospel of bigotry and superstition, with now and then a word from the teachings of "the meek and lowly." The American Bible Society has expended \$5,000,000 in the short period of two and thirty years. Its receipts in one year amounted to four hundred thousand dollars! And these dollars are gatherings, not of rich men, but of those who earn their bread by the sweat of their brow.

It is estimated that if the Bibles circulated by the American Bible Society were spread out on a plane surface and computed by square measure, they would extend more than eighty miles; by solid or cubic measure they would make more than 150 solid cords; and these cords, if piled one upon another, would reach higher than the spire of Trinity Church in New York, and higher than the Falls of Niagara. The entire issue of the thirty-seven years, (the age of the Society,) would cover more than forty acres of good land with bibles

and testaments! And these expensive publications do cover more than forty acres of aching hearts, and with the 30,000 ministers and 500 commentaries piled on, the whole weight is five hundred thousand times heavier than the Car of Juggernaut. But none of these churches are open to the Anti-Slavery or Temperance lecturers, unless such lecturers are first ascertained to be sound in the cardinal points of dismal orthodoxy! And yet scarcely one of these expensive edifices is used more than one-seventh of the time.

Again, Sir, look at the American Tract Society. In one year it distributed 3,334,920 tracts in Boston, at a cost of \$79,983 46. In the same year the New York Society expended nearly \$1,000,000 for home and foreign purposes. Its distributed tracts in English, French, German, Dutch, Danish, Swedish, Norwegian, Italian, Hungarian, and Welsh—and it did not print one single line, nor whisper a single word against the great national sin of slavery! And there are Christians who profess themselves religious, who take the Lord's supper in the name of Christ and God, and who own their fellow-men as slaves and property. There are, it is estimated, 80,000 slaves owned by Presbyterians, 225,000 by Baptists, and 250,000 more by Methodists—in all 600,000 sons of God owned and worked in slavery, by men who oppose Free Conventions, and who proclaim loudly for the gospel of the meek and lowly!

Now, Sir, what might be accomplished for the suffering Humanity with these millions upon millions of hard-earned dollars. I will not stop to consider. What splendid school-houses; what spacious and elegant temples dedicated to science and truth; what gorgeous crystal palaces of mechanics and art; what complete public libraries; what wise and beautiful homes for the vagrant poor; what salaries paid to efficient and harmonious teachers of the young; what convenient and healthful plans of inevitable amusement; what curative asylums for the deaf, dumb, blind, insane, idiotic, idle from disease, and the drunkard! What publication houses we might have for books and papers on Science, Art and Religion! * * *

But, Sir, the day of Free Conventions has dawned. We rebel, and proclaim our rebellion. "If that be treason make the most of it." Reformers are God's unsalaried vicegerents; the noisy, but necessary heralds of "better times for humanity." They are progressive like the school of Socrates, and aggressive like the first apostles of the meek and lowly. Science, Art, Theology, Religion, Spirituality, have received, as they will receive, fresh fire from the inspirations of agitators and so-called infidels. Free speech conventions are the thunder and lightning—social volcanoes inevitable to Democratic and Anglo-Saxon countries—by which the stagnant atmosphere of mind is agitated and purified. Where the cloud of ignorance is the heaviest, there will Heaven's angelic fire focalize and burn, and there will the storm be most prolonged and appalling to the timid. Wherever priestcraft and statecraft are biggest and most inhuman, there will the angels of Heaven become the allies of earth's true Reformers, and from them will be discharged the heaviest moral artillery.

In conclusion Mr. President, let me urge the conviction of my soul that a Free Convention is a Divine Providence in the order of progress. Without rebellion there is no improvement. Judaism is an advance on Polytheism, Christianity upon Judaism, Protestantism upon Romanism, and Protestantism is the broadway to all progress and unlimited development. The people have blindly followed the beck of priests for ages; but a Free Convention symbolizes forth the day, red and blushing with fruit, when priests shall follow "the people!" Hitherto religion has led and embarrassed both art and science; but science and art, the children of wisdom, shall ere long lead and exalt religion. Good men and good women, therefore, who oppose conventions and reforms, should think reasonably of the thousands of good men and good women who attend and defend them; for at heart all the races and families of mankind are "eternal friends," stimulated by the same necessities, full of like hopes, of fellow sympathy, love of truth, spirituality, immortality, and all are heirs of equal progress.

THE PHILOSOPHY OF EATING.

In 1844, a French soldier was forced to quit the service because he could not overcome his violent repugnance and disgust towards animal food. Dr. Prout knew a person on whom mutton acted as poison. "He could not eat mutton in any form. The peculiarity was supposed to be owing to caprice, but the mutton was repeatedly disguised, and given to him unknown, but uniformly with the same result of producing violent vomiting and diarrhoea. And from the severity of the effects, which were, in fact, those of a virulent poison, there can be little doubt that if the use of mutton had been persisted in, it would soon have destroyed the life of the individual." Dr. Pereira, who quotes this passage, adds: "I know a gentleman who has repeatedly had an attack of indigestion after the use of roast mutton." Some persons, it is known, cannot take coffee without vomiting; others are thrown into a general inflammation, if they eat cherries or gooseberries. Hahn relates of himself that seven or eight strawberries would produce convulsions in him. Tissot says, he could never swallow sugar without vomiting. Many persons are unable to eat eggs; and cakes or puddings, having eggs in their composition, produce serious disturbances in such persons, if they are induced to eat them under false assurances.

We add to the above, that we know a lady on whom a teaspoonful of boiled rice, or rice cooked in any form, will operate in about three minutes, more powerfully than any medicine known: producing symptoms of collapsed state of cholera.

Mrs. E. J. French, Recovered.

The numerous friends who called professionally upon Mrs. French during her severe and protracted illness, will be glad to learn that she has so far recovered as to resume her practice. All morbid conditions of the human organism delineated and prescribed for. Her friends and the public generally are invited to call as heretofore, at her residence, 8 Fourth-avenue, N. Y., near the Cooper Institute.

Dr. Löwendahl's Tour West.

Dr. Löwendahl, the well-known magnetic physician (formerly of Brooklyn), whose healing powers are acknowledged to be wonderful, is making a tour West. He will be in Ypsilanti from 20th to 30th Sept.; Ann Arbor, 1st to 15th Oct.; Battle Creek, 16th to 30th Oct.; Chicago, 1st to 14th Nov.; Springfield, 15th to 30th Nov.; and in St. Louis from 1st to 15th Dec. His Post-office address during that time will be care of Mr. H. M. Higgins, 45 Lake-street, Chicago, Ill.

[The Evening Sermons of Rev. Henry Ward Beecher are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. H. W. BEECHER'S DISCOURSE.

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, SEPT. 18, 1859.

"After this manner pray ye:—Our Father, which art in heaven." MATTHEW 6 part of 9th verse.

This is the key-note of prayer. When one has said "Father" to God, he has entered upon that new realm which the Gospel has discovered to earth. There is a cry of want—there is a culprit's pleading, and the cowering attitude of weakness, and deprecating divine wrath—none of these are prayer. Prayer is a child's office, and can be performed only with a child's feeling; it is a filial offering, and toward a father, and whatever in the spirit of love and as children we desire to present to God, that is prayer. It is a paternal listening and a filial pleading that constitutes it on both sides, the divine and the human. On the one side is benignity, love, sympathy and grace to help; on the other side, a confiding trust, a yearning love, a child's rest in a father's pity and goodness—these are elements. There are some things clear enough while they are left simply as facts or impulses, but which become obscure the moment you apply an intellectual analysis to them—a prayer is one of these; nothing seems simpler, or more natural, or more necessary—and yet how many are there who pass from childhood to mature age, who don't come to that period in which they begin to think, and in which thinking does not begin to unsettle their confidence in prayer?

If you examine from a philosophical stand-point, it is beset with difficulties, some of which may be cleared off by a better knowledge by-and-by, but some of which probably never will be cleared off until we stand where we shall know all things. If one follows the needs of their heart, it seems perfectly natural to pray, for prayer is natural, spontaneous and universal; there never was a people ignorant of it, nor a religion which did not inculcate it, and I had almost said there never was a man who did not sometimes feel the need and desire. It is the nature of the human soul at certain times to lift itself up toward something superior, in the attitude of supplication and receiving. The uncultivated desire expresses itself in a rude manner, but there is good there, though without instruction; fire, when first kindled, smokes, but even the smoke goes upward, and as the smoke makes way for the flame, which gets bright and clear flashing upward to the sky—so prayer is as smoke in low and rude ages and uncultured natures, but grows purer and flame-like as the Gospel pours upon the heart divine instruction; but even in its lowest forms it rises heavenward.

Now if you subject it to the question of analysis and intellect, you will do much to limit its freedom, while you will not gain any equivalent for what you lose. I do not mean that prayer is a subject which must not be discussed by the understanding—you may augment its sphere, take many difficulties away from it, and add many strengths to it; but when you attempt to investigate to the root the nature of it, its relation to the divine government, there is an analysis and an investigation of it which shall take away almost the liberty itself of praying. But it may be said, Are we to pursue a course which can not bear investigation? are we to pray, and yet make no intellectual examination of it, as we are informed by our religious teachers this would lead us to doubt? are we to do that habitually which will not bear the examination of man's understanding? Yes, you are, or else you are to go out of life: for the largest part of the things we do are done without a preliminary investigation or understanding, and in spite of subsequent investigations, as will appear in the sequel.

If an intellectual analysis were to exhaust the subject; if our research were able to lift this subject entirely and completely into light, and give us rich truths; then certainly apply to it investigation and follow reason; but if we are able only to investigate far enough into the subject to *unsettle*, and not far enough beyond that to *settle* again on a new basis—if, by an investigation, we only succeed in undetermining our feelings without informing our judgment, then such a partial investigation it is not wise to exercise or follow.

Men do not make the distinction there is between following the truth when it is clearly made out by reason, and following reason whether it is based on truth or not. There is a great deal of talk about reason in this world, by men of the most unreasonable kind. There is a great deal of pride, and philosophy, and cant in it, and men wag their heads and talk about abstaining from superstition and following reason. Now, there never was a will-of-the-wisp that led men into more bogs and quagmires than mere reason—following reason simply as reason. The truth is to be followed, and following reason is just as absurd as to follow any other faculty. The whole of human life justifies our following our wishes, our feelings, our necessities untrammelled, rather than to be petrified by philosophical speculations, and cease to pray. For, as I have said, by far the largest part, by far the best part of human life is the result of feeling rather than of judgment, and advice, and analysis.

Can the child tell why it loves its father and mother, and must the child stop loving until it is able to follow its reason, and tell why it does so? Can the child tell why it loves its father in one way, and its mother in another way: the father out of doors, where strength is required, and the mother in doors, when it is hurt, or sick, and needs love and sympathy? The child feels it, and follows feeling; and if you question it, it can not give you a reason, nor can it, by any probing, establish its conduct by an investigation. And are you prepared to say, the child does not do better than to follow its reason? There is a reason, but the feelings have found out the fact long before the intellect has found out the reason. Can those who

follow love not feel the elements of this divine enthusiasm, or shall we declare that no man shall be caught up to this transfiguration until he is deliberately analyzed, and has come to a deliberate judgment upon the reasons for it? Is this the way of the world, to think first, and then love, or to love first, and then find out why?

Does not many a good business man know that in many of the most successful things of his life, his impulses act first? He is shot forth like an arrow to the very center of the target of success; the reasons lag behind and come after. If you ask him, he shall tell you, "I never follow my first flash of feeling that I am not right, and never in anything do I regret it afterward." And it is so; there is often a luminous intuition in men's business instincts that is better than the cold deduction of their reason. Every artist, worthy the name of artist, knows that his intuition is better often than reason; it comes long before it. When the vision comes from which he embodies these, in colors or sound, if he be an artist in sound, he can not tell. Whence it comes, and whither it goes, he can not tell; he can not tell why he expresses himself by such and such methods or mode of working; he can simply tell that he knows one thing—it is always safe to follow what is called inspiration; that is to say, the scintillation of a highly excited feeling.

We do not undervalue reason; but when we come to the nobler feelings of our mind, there are rights and prerogatives, God-ordained, which are just as sacred as any of the prerogatives of reason. Love, faith, hope, conscience and reverence, do not disdain reason because they refuse to follow it in that sphere in which they themselves are their best guide, for every one of these feelings springs up and flies by a way that reason never knew. The best things we have found out in our lives were those things which we felt first, and *thought* afterward; the best part of our thinking, indeed, is to take the crude ore as it is turned out from the emotions, and find out what of gold there is enclosed in it. And yet we hear men reasoning as if there were nothing else in the mind but reason. Let them so reason who choose, but I honor intuition, and think it to be in social life what it ought to be in the highest realm of a religious life. We often do things which feelings prompt us to do, and which reason is not able to interpret or analyze.

How much soul is there in the religious feelings of those who are devoid of feeling, and who coldly criticize only to destroy, and who love it not, but rather hate? When men attempt to set aside the loving prayer, when they attempt by cold philosophical speculations to turn you from this upathy, do not suppose you are advancing toward philosophy in listening to them; this is philosophy falsely so-called. If there is anything in you which says "Father" toward God, let no man take your birthright from you; follow your feelings, and you will find that your feelings are a thousand times truer to the truth than the philosopher's reasonings.

What, then, is the simple statement of truth upon which prayer stands?

First. There are two possible views of God. The one—and it is a Scriptural view—makes him a Being who, with all his transcendent greatness, is entirely accessible to every one, without regard to moral character; accessible alike to the weak and the strong, by the good and by the bad: a Being that exists in such sympathy with his creatures that he knows them and all the ways by which they can be reached, and can be made to experience like feelings, and through faith can be reached by their hearts. This is the Scriptural view of God.

There is another view, which professes to be drawn from Scripture, but is nothing but a philosophical view of God—a view that removes God, without giving him an increased state of dignity, so far beyond the sun, moon, and stars, so far behind the bulwarks of all government and of law, that he is not easily to be found, and is not supposed to be easily reached by the feelings of his creatures. There are those who, to all intents and purposes, arrive at the impression of the divine nature of God as a Being of such transcendent purity, of such holiness, of such dignity and nobleness, and who is lifted so far above all human weakness and wickedness, that man can not attain unto him. It is supposed that men are making the universe strong by making God great and strong in this way. God teaches us to bow down, and bring our greatness down to earth; that is the direction in which manhood grows, and God-hood grows in the same direction. They say God must be one that can not be supposed to have too familiar commerce with all those ways that belong to men of the world, and are to perish in our perishing. Which of these views do you choose? The one that makes God a loving, sympathetic, and easily accessible Being, or the one that makes him a Divine Being, remote and not easily accessible? Which do you take, the God of the Bible, whose name is "Father," or the God of the philosopher, whose name is "Governor of the Universe?" There is a name of God that touches every heart and makes it ring, and there is a name of God that touches no heart, or if it does, only leaves it cold and frigid.

When God is pleased to appropriate to himself the name of Father, it is not out of compliment, it is not because that title comes nearly to representing it without representing it at all. There are a great many persons who say that when God says he is a Father, of course we are not to take it that he is a Father as we are to our children. I reply that in all those respects in which we are imperfect in fatherhood, and in all those respects in which we lose by reason of selfishness and personal pride, in those respects God is not a Father like ourselves; but he takes that nature, and he takes that attribute of fatherhood, and lifts it until all its proportions are infinite. Those qualities which in us glow and twinkle like spangles, those things that

make us a father in our worldly relations, God takes those peculiar attributes and passes upon them the proportions of the infinite, and lifts them up and says: "In that proportion am I a Father." It is in this view that God is a Father to us.

There are also two views of God's power to help; the one teaches that God has organized the world that he might use it, that he made it on purpose to be used for the bringing up of his children, just as a cradle is made to rock a child in; it is not made for kneading bread, and not made for a thousand other things—certainly not for an adult's sleeping place—but it is just made for rocking children. As a school-house is a very poor barn, and would be a very poor dormitory, but very good for a school-house, so God made the world that he might take care of his creatures; and all those things which are called the laws of nature are but so many appliances and powers that God has put into this great world, that, using them, he might educate his children, and lift them from their naturally low estate and bring them back to their normal condition. That is one view, that God made the world to use, and that he does use it.

There is another view, which teaches that God has established this world, fixed its nature, appointed the laws that are to perform all the functions, and then having done this, leaves the world to execute his behests, and never interferes with it; as though when I take my horse out of the stable, and harness him, that then driving him is interfering with him and his nature. I do not interfere with his equine nature; I use it. God does not interfere with natural laws; he uses them. As if when a man goes to make anything out of timber, stone, or iron, and takes these laws of nature and uses them for his own special purpose, it is interfering with natural laws because he uses those natural laws. There are a great many persons who say that God made natural laws to do everything in the world, and then lets them alone.

There are those two theories. One says, God built the world as a house, and that he is master of the house; the other says, that God built the world as a house, and then locked himself out of it. Which of these two do you believe? One of them is, as if a man should erect a mansion, meaning to convey thither his family—that he should appoint regular hours for all things—should have a band of trained servants, and give them their regular routine of duties—appoint them their hours for rising and retiring, and the times for the morning meal, for dinner, and for supper; and then, after he had once appointed their regular routine, he should find that he had no longer any liberty to check them or control them, and as if one of them should say, when he attempted it, "We are your servants, but we have our duties appointed to us, and we do not step one step either to the right or left"—and so the man should find himself in the new house, with all his servants, but unable to command them; and so the man is really without servants, or rather they are his masters to all intents and purposes in their own department.

And this is about the idea which a great many philosophers have in regard to God in the natural world. He has appointed the natural world, and said to the sun, "Shine you there!" and to the moon and stars, "Do you give light here!" and to the air and water, "Do you go there, those are your duties!" and to the stones and the earth, "These are the duties you are to perform!" And after he has impressed his will on all these natural laws, it is said, "God can not interfere with the laws of nature, and though they are his servants, they have their commands, and he has no power to stop them or turn them aside."

The other view represents God as having built this world, and appointed all things in it their regular duties, but if he pleases, he says to this one, "Go, and be goeth," and to that one, "Come, and be cometh." Which of these two views are in your judgment the most worthy of belief? This one which makes God a mere spectator of these things, but having no power except to preserve them in the course which he has ordained, or the other, in which he is represented as having made the earth, and still controlling it with plenary power? We behold the earth as being quick and sensitive to the divine laws on every side, although it is not necessary that light should be turned into darkness, or systems thrown out of their courses. It is not because he has not the power to change them, but because he can perform his will without changing them. What are called natural laws, are philosopher's bugbears, and God's very willing servants, and our helpers.

The Christian view of God makes him a being who can be approached, entreated, and moved by importunity; it clothes him, in other words, with feelings like our own. Now, if there be one thing that is characteristic of man, it is that power we have of working upon his feelings. This is supposed by some to be because we are so weak; but it is not, it is because we are so strong. The implacable, the hard-to-be-moved man, that man is by just so much less than the true man, as he is imperative and impenetrable; but that man whose heart is most accessible, and who can, by presentation and reason, be most affected—whose heart can be made to flow out with evidences of feeling most easily—that man comes the nearest to our ideal, and certainly to God's ideal, of true manhood. The idea of change in the divine mind is an approach towards a wreck and ruin of the divine character. Our impression of him is as unchangeable—as unchangeable in character, and not varying—and God is held up to us, stiff iron, and not flexible with affection. Not so does the Bible teach, and not so does my heart teach. One of the divinest and most ecstatic views of God is, that vast as are the movements of his nature—deep and strong as are the currents of his feeling—yet God is a being so divine that the tears of a child fall upon his heart

and change his feelings. The cry of weakness and ignorance, and the cry of guilt, come to the ears of the Lord God of Sabaoth. And not in vain, for God hears, feels, and sympathizes—he is God because he can, and would be less than God if he could not.

The philosophical idea of a perfect God—with everything thought out—all his purposes settled—all things mapped, charted and laid out—there can be no change in the revolutions of this eternal machine, and there is no use in lifting our hands with implorations. The philosophic idea of God is terrific—certainly to those with a yearning and sympathizing nature. What would you think of an earthly father, so perfect that his children could never have anything in common with him—who was too wise to descend to their infantile folly—who felt too deeply ever to have sympathy with their childish feelings—a father who had no love for the rude, imperfect ways of his children? He might as well be carved out of marble, or he might as well be a Maelzel's automaton, and with turned crank and wound-up spring, mark out all his duties to his family, as to be such a father as that.

Is it not he who knows how to come down to the little child and become as one of them—who knows how to fulfill the conditions of fatherhood—who, out of the infinite depths of feeling, knows how to enter into the hopes and fears of his trembling child—to frolic with them, to laugh with them, and weep with them if need be—to become in every way so nearly alike that the child, nestling in the father's bosom, regards the father as nothing, only a better child than itself. Does not a man grow in that direction in all true beauty, dignity and grandeur? It is the very substance of fatherhood! And does that man go down or up in your estimation? If a man should act in his family as theologians have taught us God acts in his kingdom, you would not associate with him. If a man should undertake to carry his head, his heart, his life in the same petrified way in which theologians have taught us God works in his government, no man would want such a neighbor or such a friend, and certainly no child would want such a father. It would be impossible, organized as we are, to live with him.

And we do not get over the difficulty by saying it is our depravity which makes us feel so; it is *their* God that makes us feel so. They have misinterpreted God, and maligned him, and set before us their infernal ideal, and because we disown it, they say we disown God. We tear away the rubbish that we may behold God, who stands the father of heaven and earth, and who made me—not that he might forget me, but that he might hold me in tenderness and everlasting recollection; and to him my plaint and my joy, my laugh of gladness or my wail of sorrow, are more important than the visible, material fabric of all the stars that swim in ether. One creature, though the lowest on earth, is worth more to God than the whole framework of creation. Destroy my pictures, my books and my furniture—burn down my dwelling itself, but spare my child! For all that I have on earth is not equivalent to its life. Take the things which are called valuable by men, and heap them up until the gold becomes as high as the pyramids of Egypt, and it would not be worth the sand around their base in comparison to the life of my child.

God feels this in an infinite measure, and that is the God to whom we are told to pray—that loving, sympathizing, yearning God; that is the God to whom we pray. Let them reason as they please, my heart is a better prophet than their reasoning. Because I feel my weakness, I will lift up myself in prayer to God—because I feel lonesome and desolate, I will seek for company in God—because I find myself erring, and needing a guide, I will lift up my prayer to God, and he will be my guide as well as my God—because I know I am subject to desires and wants for my good or my harm, I will pray to God day by day to lead me in the way everlasting—because no one can know the secrets of my heart, I will go to God with my troubles—because I do not know the way down toward death, which is the way to eternal life, therefore I will commit my soul to God, and say, "Thou wilt keep what I have committed to thine hand until the appointed day."

Christian brethren, I will not dwell upon the sequences of this view of God. Follow your better teachings in your better moods, and you never will hesitate for a single moment on the subject of prayer. You will feel what every one was made to feel, that prayer belongs inevitably to that condition of weakness and dependence which we sustain toward God, who stands in the relation of an everlasting supply of strength, goodness, and perfectness; feeling that God stands above the world as the sun stands above the earth; not to despotize over it, but to cherish it, and bring forth the lowest things of the soil up to the light of life. So God stands in the heavens, not that he may seem superior to our wants, but that he may nourish us and shield us, and that we may come to him in the spirit of the word of God, and say, "Our Father."

What more can we say than that? That word itself throws open the gates, and I hear it sounding through time—sounding through eternity; and I behold him that sits upon the throne, his face not clothed with thunder, and his eye no longer burning with lightning—that one word "Father" clothes him with love and mercy; and with all my wants—with all my sorrow—with all my sin, repented of or half repented of—I bow down before his feet, and say: "My Father who art in heaven, hallowed be thy name, thy kingdom come and thy will be done." I am his child the moment I have said that my salvation stands secure; and life everlasting only waits my tardy steps, and I walk in his presence thereafter, acknowledged, crowned, saved. May God so teach every one of us to pray in this life, that prayer shall change to praise and expectation to glorious fruition in his presence.

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WEEKLY ITEMS AND GLEANINGS.

FATAL SHOOTING CASUALTY.—Coroner Jackman yesterday held an inquest at a house on the corner of Macdougall-street and Ludlow-place (Houston-street), upon the body of Edward Phillips, a lad 16 years of age, who was fatally shot on the 12th inst. Deceased was gunning in Bergen county, N. J., and in attempting to scale a fence with gun in hand, by some mismanagement it was discharged, the shot taking effect in his abdomen, doubtless causing instant death. The lad was alone at the time of the accident, and no one was aware of it till the following morning.

ACCIDENT ON THE HARLEM RAILROAD.—At about half-past seven o'clock on Wednesday evening, a gentleman named Hugh Carroll, while attempting to cross the track of the Harlem Railroad in a wagon, was run into by the engine of one of the New-Haven trains. He was thrown from the wagon, breaking his leg and otherwise injuring him. The conductor stopped his train, took the man on board, and sent him to Bellevue Hospital.

BALLOON ASCENSION.—Mr. S. M. Brooks, of St. Louis, ascended in his balloon comet on Thursday, Sept. 15, from the Fair Grounds, in Oswego, at 6 o'clock, p. m., and descended eleven miles east at 6:20 p. m. Five thousand people witnessed the ascension. Mr. Brooks will make an ascension from Ithaca on Friday, 23d.

The Rochester Democrat has the following dispatch relative to Shields, who was going to attempt a Sam Patch jumping feat at Niagara Falls: "Shields, in company with a young man named Andrew Frank, went in a boat to the scene of the intended exploit, for the purpose of making some explorations. Shields divested himself of his clothing, and swam from the shore to the middle of the river, to ascertain the strength and direction of the currents that prevail, and had proceeded some distance when he was caught in a whirlpool, from which he could not extricate himself. He called for Frank to bring the boat, but before he could be reached, the unfortunate man was engulfed, and his late companion saw him no more. The body had not been found when our informant left Suspension Bridge last evening."

SEIZURE OF COUNTERFEIT HAYTIAN CURRENCY.—A large lot of engraved bills in imitation of Haytian currency had been seized by the police of Boston, on Wednesday, Sept. 14, on suspicion that they were intended for circulation in Hayti. The individual ordering them printed was not arrested, there being no treaty stipulations warranting it.

The Albany Journal states that by the recent decease of the Dean of Ripon, in England, the Hon. John Q. Wilson, of that city, becomes the last survivor of the party of cabin passengers who accompanied Robert Fulton in his first steamboat journey from New York to Albany.

The venerable Dr. Nott, President of Union College, Schenectady, N. Y., has so far recovered his health as to be able to ride out, and will, it is hoped, shortly return to the care of the institution which owes so much of its prosperity to his exertions. He is now over 80 years of age.

CONSUMPTION CURED.—Dr. Lawson Lang, of Holyoke, has prescribed for pulmonary complaints and consumption for thirty years with remarkable success. He recommends the tying of a stick in the center, with a rope attached overhead, patients to take hold of the stick with both hands, extended, say three feet apart, and swing, bearing a little on the feet if desirable. This lifts the ribs, expands and invigorates the lungs, and sometimes cures consumption.

MILK.—The Erie Railroad alone carried to the city of New York milk, amounting, from July 1853 to July 1854, to 3,310,022. In 1854-5, 4,033,987. In 1855-6, 4,696,771. In 1856-7, 5,271,845. In 1858-9, 5,532,687 gallons.

THE GREAT EASTERN.—At a meeting at the Merchants' Exchange (Norfolk, Va.), on the 14th inst., a resolution was adopted to invite the Great Eastern to visit this port. The authorities of Norfolk, Portsmouth, Richmond and Petersburg will, no doubt, co-operate.

The Prince of Wales' late tutor, Mr. F. W. Gibbs, and Sir Henry Holland, Physician to the Court, are in Canada, on a prospecting tour up the Ottawa River. It is believed that the Prince may yet arrive this Fall, and their object is to ascertain the best route for him to take.

The Hon James Cooper, of Pennsylvania, has written a long and able letter against the proposal to raise the rates of postage, and in favor of Protection to American Industry.

The mysterious disappearance of Mr. Patton, a hardware dealer at Lafayette, Ind., was announced a month ago. It was discovered that he had eloped with a Miss Potts, of Janesville, Wis., and had probably gone to California. It has since come out that Miss Potts was his first flame, that he was formerly engaged to be married to her, but the marriage was prevented by the efforts of Miss Potts' brother, who intercepted their letters and produced an estrangement.

MOUNT VERNON.—The Mount Vernon Record says that the work of putting Mount Vernon in good condition has been fairly begun. Since the first of July, workmen, under the superintendence of a competent gentleman, have been busily engaged in repairing outhouses, tracing and cleaning up the old and almost forgotten paths. The Record also states that \$15,000 of the fourth and last installment for the purchase of Mount Vernon has been already paid to Mr. Washington, leaving only about \$30,000 to be paid to complete the purchase.

CHILDREN SEIZED FOR DEBT.—The Utica Herald tells of a singular occurrence that took place on board a Central Railroad train in that city, last Thursday night. The captain of the night watch, happening to be at the railroad depot, was applied to by a man named Harper, to rescue his children from the custody of a man who had kidnapped them, under the pretense that Harper owed him money, for which reason he had seized the children. Capt. Keiser went into the cars, asked the children if they desired to accompany Harper, to which they replied that they did, and that he was their father. Thereupon the officer delivered them to their father, in spite of the boisterous threats of the abductor.

WATERSPOUT.—The Glasgow Citizen states that a waterspout fell with violence on the Mauchline Hill, and that it completely flooded several places. Some of the inhabitants escaped by cutting through the roof. Two lives were lost. The railway was covered to the depth of six feet.

GRAMMAR IN RHYME.

We advise every little grammarian just entering on Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need mistake a part of speech:

- Three little words you often see
Are articles—*a, an, and the.*
 - A Noun's the name of any thing,
As *school or garden hoop, or swing.*
 - Adjectives tell the kind of Noun.
As *great, small, pretty, white or brown.*
 - Instead of Nouns the pronouns stand—
Her head, his face, your arm, my hand.
 - Verbs tell something being done—
To read, count, sing, jump or run.
 - How things are done the Adverbs tell—
As *slowly, quickly, ill or well.*
 - Conjunctions join the words together—
As *men, and women, wind or weather.*
 - The preposition stands before
A Noun, as *in or through a door.*
 - The Interjection shows surprise,
As *oh! how pretty; ah! how wise.*
- The whole are called Nine Parts of Speech.
Which Reading, Writing, Speaking teach.

A DOVE STORY.—A gentleman of this city, who has a dove cot at his residence at the West End, relates the following incident as having occurred last week. In the cot were a male and female dove and two squabs. The male squab having died, the elderly dove drove from his nest his female mate, and promoted to his bed and board the young female squab, pecking at and driving from his cot the female dove. Finally upon one occasion, when the female appeared at the door of the cot, the male sallied out, pecked at her, and drove her away. The persecuted mother flew down to a perch below, where, with her head under her wing she remained for a short time, and then fell suddenly to the ground. The inmates of the house, who had witnessed the proceeding, immediately went out and ascertained that the dove was dead, but no wound was found sufficient to cause death. Possibly she died of a broken heart from the brutal treatment of her false and fickle mate.—*Boston Traveller.*

LONGEVITY OF THE GRAPE VINE.—Pliny speaks of a vine which had existed 600 years. There are vineyards in Italy which have been in a flourishing state for upwards of 300 years; and Miller states that a vineyard 100 years old is considered young. There is a vine at Hampton Court, near London, of the Red Hamburgh variety, supposed to be 375 years old. It occupies about 120 square yards. One branch measures 114 feet in length. It has produced in a single season 2,200 bunches, averaging one pound each. A vine at Northallerton, lately dead, about the same age, was even still larger. The stem near the ground, in 1785, measured four feet in circumference.

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesday, September 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October, Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Philadelphia, Pa., the 3d and 4th Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October; at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Pebles during December.

The Eminent Test and Spirit Healing Medicine.

Mrs. Sarah R. Graham, who has lately been employed at Munson's Rooms, will be happy to receive her friends at her residence, 47 Bond street, during any hour, day or evening.

Rev. J. Baker, Spiritual Lecturer, may be addressed at Cooksville, Wis., by those desiring his services.

Mrs. A. P. Thompson will speak in and around Troy, in the State of Vermont. Those who may wish her services, will please address South Troy, Vt., till further notice.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) may be addressed, Bridgeport, Conn., box 422, during September.

Mrs. Berry, powerful rapping, moving and writing medium, can be seen from 10 A. M. until 5 P. M., and from 7 o'clock until 10 in the evening, at 84 West Twentieth-street, front room, 3d story.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes —Duty: 15 ¢ ct. ad val.		Leather —(Sole)—Duty: 15 ¢ ct. ad val.	
Pot, 1st sort, 100 lb.	5 12½ @	Oak (sl), 1 lb.	34 @ 36
Pearl, 1st sort.	5 50 @	Oak, middle.	34 @ 36
Bread —Duty: 15 ¢ ct. ad val.		Oak, heavy.	33 @ 35
Flour, 1 lb.	4½ @	Oak, dry hide.	30 @ 32
Fine Navy.	3½ @	Oak, Ohio.	33 @ 35
Navy.	3½ @	Oak, Sou. Light.	30 @ 32
Crackers.	4½ @	Oak, all weights.	35 @ 40
Bristles —Duty: 4 ¢ ct. ad val.		Hemlock, light.	23 @ 24½
Amer. gray and white.	30 @ 50	Hemlock, middling.	23½ @ 25
Candles —Duty: 15 ¢ ct.		Hemlock, heavy.	21 @ 23
Sperm, 1 lb.	40 @ 41	Hemlock, damaged.	19 @ 21
Do. pt. Kingslands.	50 @ 51	Hemlock, prime do.	13 @ 14½
Do. do. J'd and M'y.	50 @ 50	Lime —Duty: 10 ¢ ct. ad val.	
Adamantite, City.	18 @ 20	Rockland, common.	— @ 70
Adamantite, Star.	17 @ 18	Lump.	— @ 1 15
Cocoa —Duty: 4 ¢ ct. ad val.		Molasses —Duty: 24 ¢ ct. ad val.	
Mara'o in bd. lb.	— @ 31	New Orleans, 1 gal.	38 @ 42
Guayaquil in bd.	13 @ 12½	Porto Rico.	27 @ 35
Para, in bond.	10 @ 10	Cuba Muscova.	22 @ 28
St. Domingo, in bond.	7½ @ 8	Trinidad, Cuba.	30 @ 31
Coffee —Duty: 15 ¢ ct. ad val.		Card. etc., sweet.	21 @ 22
Java, white, 1 lb.	15 @ 16	Nails —Duty: 24 ¢ ct. ad val.	
Bahia.	10½ @ 12	Cut, 41 and 6d 1 lb.	3½ @ 3½
Brazil.	10½ @ 11½	Wrought, American.	7 @ 7½
Laguayra.	12 @ 12½	Oils —Duty: Palm, 4; Olive, 24; Linseed, 24; sperm (foreign fisheries), and Whale, or other Fish, (foreign.) 15 ¢ ct. ad val.	
Maracaibo.	11½ @ 12	Florence, 30 ¢ ct.	— @ —
St. Domingo, cash.	11 @ 11½	Olive, 12b. b. and bx.	3 70 @ 4 15
Flax —Duty: 15 ¢ ct. ad val.		Olive, in c. 1 gal.	1 @ 1 05
American, 1 lb.	8 @ 9½	Palm, 1 lb.	9½ @ 9½
Fruit —Duty: not d'd, 30. Dry F. 8 ¢		Linseed, com. 1 gal.	59 @ 60
ct. ad val.		Linseed, English.	59 @ 60
Rais, su. 1 lb.	— @ 2 25	Whale.	45 @ 45
Rais, hch. and bx.	2 20 @ 2 25	Do. Refined Winter.	59 @ 62½
Cur'nts, Zic. 1 lb.	5 @ 5½	Do. Refined Spring.	55 @ 56
Flour —Duty: 15 ¢ ct. ad val.		Sperm, crude.	1 22½ @ 1 27½
State, Superfine.	4 10 @ 4 60	Do. Winter, unbleached.	1 30 @ 1 35
Do. Extra.	4 50 @ 5 00	Do. Bleached.	1 35 @ 1 40
Do. Extra.	4 40 @ 4 60	Eleph. refined, bleached.	70 @ 75
Do. Superfine.	4 40 @ 4 60	Lard oil, S. and W.	80 @ 87½
Do. Extra.	4 50 @ 4 75	Provisions —Duty: Cheese, 24; all others, 15 ¢ ct. ad val.	
Do. Superfine.	4 50 @ 5 00	Pork, mess, 1 lb.	14 90 @ 15 25
Do. Extra.	4 50 @ 5 00	Do. prime.	10 25 @ 10 50
Do. Superfine.	4 50 @ 5 00	Do. prime mess.	— @ —
Do. Extra.	4 50 @ 5 00	Beef, prime mess.	18 00 @ 22 00
Do. Superfine.	4 50 @ 5 00	Do. mess west'n rep'd.	8 00 @ 11 50
Do. Extra.	4 50 @ 5 00	Do. extra repacked.	12 00 @ 13 50
Do. Superfine.	4 50 @ 5 00	Do. country.	7 00 @ 8 25
Do. Extra.	4 50 @ 5 00	Do. prime.	6 00 @ 6 60
Do. Superfine.	4 50 @ 5 00	Beef Hams.	15 00 @ 17 50
Do. Extra.	4 50 @ 5 00	Cut Meats, Ham & S.	8½ @ 8½
Do. Superfine.	4 50 @ 5 00	Do. Shoulders.	7½ @ 8½
Do. Extra.	4 50 @ 5 00	Do. Sides, dry salt.	8½ @ 9½
Do. Superfine.	4 50 @ 5 00	Eng. Bacon, sh't mid. bxs.	9½ @ 10½
Do. Extra.	4 50 @ 5 00	Do. Long.	9½ @ 10½
Do. Superfine.	4 50 @ 5 00	Do. Cumberland.	8½ @ 9½
Do. Extra.	4 50 @ 5 00	Bacon Sides, W. & d. cas.	9½ @ 9½
Do. Superfine.	4 50 @ 5 00	Lard, prime, bls.	11½ @ 11½
Do. Extra.	4 50 @ 5 00	Do. kegs.	12 @ 12½
Do. Superfine.	4 50 @ 5 00	No. 1, in bls. & tces.	10½ @ 10½
Do. Extra.	4 50 @ 5 00	Do. Grease.	8 @ 9
Do. Superfine.	4 50 @ 5 00	Tallow.	10½ @ 10½
Do. Extra.	4 50 @ 5 00	Lard Oil.	90 @ 1 00
Do. Superfine.	4 50 @ 5 00	Rice —Duty: 15 ¢ ct. ad val.	
Do. Extra.	4 50 @ 5 00	Ord. to fr. 1 lb.	3 00 @ 3 25
Do. Superfine.	4 50 @ 5 00	Good to Prime.	3 75 @ 4 50
Do. Extra.	4 50 @ 5 00	Salt —Duty: 15 ¢ ct. ad val.	
Do. Superfine.	4 50 @ 5 00	Turk's Is. 1 lb.	17 @ 18
Do. Extra.	4 50 @ 5 00	St. Martin's.	— @ —
Do. Superfine.	4 50 @ 5 00	Liverpool, Gr. 1 lb.	18 @ —
Do. Extra.	4 50 @ 5 00	Do. Fine.	1 15 @ —
Do. Superfine.	4 50 @ 5 00	Do. do. Ashton's.	1 35 @ —
Do. Extra.	4 50 @ 5 00	Seeds —Duty: FREE.	
Do. Superfine.	4 50 @ 5 00	Clover, 1 lb.	8½ @ 9½
Do. Extra.	4 50 @ 5 00	Timothy, 1 lb.	15 @ 16 50
Do. Superfine.	4 50 @ 5 00	Flax, American, rough.	1 40 @ —
Do. Extra.	4 50 @ 5 00	Sugars —Duty: 24 ¢ ct.	
Do. Superfine.	4 50 @ 5 00	St. Croix, 1 lb.	— @ —
Do. Extra.	4 50 @ 5 00	New Orleans.	5½ @ 8
Do. Superfine.	4 50 @ 5 00	Cuba Muscova.	5 @ 7
Do. Extra.	4 50 @ 5 00	Porto Rico.	5½ @ 7½
Do. Superfine.	4 50 @ 5 00	Havana, White.	8½ @ 9
Do. Extra.	4 50 @ 5 00	Havana, L. and Y.	5½ @ 8½
Do. Superfine.	4 50 @ 5 00	Manilla.	7 @ 7½
Do. Extra.	4 50 @ 5 00	Stuarts' D. R. L.	— @ 10½
Do. Superfine.	4 50 @ 5 00	Stuarts' do. do. E.	9½ @ —
Do. Extra.	4 50 @ 5 00	Stuarts' (A).	— @ 9½
Do. Superfine.	4 50 @ 5 00	Stuarts' ground ext. sup.	— @ 9½
Do. Extra.	4 50 @ 5 00	Tallow —Duty: 8 ¢ ct. ad val.	
Do. Superfine.	4 50 @ 5 00	American, Prime.	10½ @ 10½
Do. Extra.	4 50 @ 5 00	Teas —Duty: 15 ¢ ct. ad val.	
Do. Superfine.	4 50 @ 5 00	Gump, 1 lb.	28 @ 40
Do. Extra.	4 50 @ 5 00	Hyson.	25 @ 60
Do. Superfine.	4 50 @ 5 00	Young Hyson, Mixed.	17 @ 55
Do. Extra.	4 50 @ 5 00	Hyson Skin.	10 @ 32
Do. Superfine.	4 50 @ 5 00	Twankay.	10 @ 32
Do. Extra.	4 50 @ 5 00	Ning and Oolong.	19 @ 50
Do. Superfine.	4 50 @ 5 00	Powchong.	19 @ 22
Do. Extra.	4 50 @ 5 00	Anko.	23 @ 25
Do. Superfine.	4 50 @ 5 00	Congou.	25 @ 28
Do. Extra.	4 50 @ 5 00	Wool —Duty: 24 ¢ ct. ad val.	
Do. Superfine.	4 50 @ 5 00	A. Sax, Fleeco, 1 lb.	56 @ 60
Do. Extra.	4 50 @ 5 00	A. F. B. Merino.	51 @ 55
Do. Superfine.	4 50 @ 5 00	A. 1/2 and 1/4 Merino.	45 @ 50
Do. Extra.	4 50 @ 5 00	A. 3/4 and 1/2 Merino.	40 @ 43
Do. Superfine.	4 50 @ 5 00	Sup. Pulled Co.	40 @ 45
Do. Extra.	4 50 @ 5 00	No. 1 Pulled Co.	35 @ 37
Do. Superfine.	4 50 @ 5 00	Extra Pulled Co.	50 @ 55
Do. Extra.	4 50 @ 5 00	Peruv. Wash.	10 @ 15
Do. Superfine.	4 50 @ 5 00	Valp. Unwashed.	10 @ 15
Do. Extra.	4 50 @ 5 00	S. Amer. Com. Washed.	10 @ 15
Do. Superfine.	4 50 @ 5 00	S. Amer. F. R. Washed.	15 @ 18
Do. Extra.	4 50 @ 5 00	S. Amer. Unw. W.	9 @ 9½
Do. Superfine.	4 50 @ 5 00	S. Amer. Cord'a W.	20 @ 25
Do. Extra.	4 50 @ 5 00	E. I. Wash.	18 @ 20
Do. Superfine.	4 50 @ 5 00	African Unwashed.	16 @ 18
Do. Extra.	4 50 @ 5 00	African Washed.	14 @ 16
Do. Superfine.	4 50 @ 5 00	Smyna Unwashed.	14 @ 16
Do. Extra.	4 50 @ 5 00	Smyna Washed.	23 @ 28

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have just issued a new edition of this, one of the most recent, valuable and interesting of Mr. Davis' works—dealing as it does with the Spiritual Wonders to the present, and calculated, as the Author says in his Preface, "to meet the psychological demands of the time."

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CHARLES PARTRIDGE,

Office of the Spiritual Telegraph, 428 Broadway, N. Y.

ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.

ALBANY, AUGUST 31, 1859.

TO the SHERIFF OF the COUNTY of NEW YORK:—Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpoel;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;
All whose term of office will expire on the last day of December next.
Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.
Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slossen and James Moncrief;
One Judge of the Court of Common Pleas, in the place of Charles P. Taft;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Concessors is directed to chap. 271 of Laws of 1853, a copy of which is printed herewith, for instructions in regard to the duties and order said act, submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State.

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW, AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the state two million five hundred thousand dollars, at a rate not exceeding six per cent, per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

Sec. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the state not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

Sec. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

Sec. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year appropriate the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such appointment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

Sec. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

Sec. 6. This act shall be submitted to the people of this State at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.

Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [385 if]

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WITHOUT THE USE OF MEDICINES.

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SCOTT'S HEALING INSTITUTE.

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JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

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Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

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Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

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Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsey. A line addressed to us will be answered, giving her full address.

Dr. Scott's. Wm. C. HUSSEY, April, 27, 1858.

"I wish to find I shall want more of your 'Cough Medicine': it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hope's Express as you did before."

My best respects,

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying robust health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall), residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

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Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons, and the public, that he has removed his establishment from 16 Bond-street, New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he has all diseases incidental to their sex, with invincible success. An experienced matron will be at all times in attendance on all ladies under my charge.

N. B. Recipes and medicines sent by express, or by mail, of the country on receipt of from five to ten dollars, as the case may require. Be particular, in addressing, to give the name of Town, County and State, in full. J. S.

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